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THE

TRANCE,

AND

Correlative Phenomena.

BY LAROY SUNDERLAND,

AUTHOR OF "THE BOOK OF HUMAN NATURE," "THE DYNAMIC CURE, WITHOUT MEDICINE," "THE MANUAL OF SELF-HEALING," ETC.

CHICAGO:

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THE TRANCE.

PRELIMINARY.

In Philosophical investigations, we first inquire as to what has occurred, what has been done, what has come to pass, what are the phenomena? And, this question answered, we then ask as to how it was done? In what manner? By what cause or causes? If more than one cause may be assigned, then we must guard against the multiplication of causes, for one and the same event. One adequate cause is sufficient, and we must not seek for extraordinary causes when we find others that are common and sufficient. Our first observations must be of effects. When unable to penetrate beneath the external appearance of things, we fail in our attempts to search the world of causes. Hence the necessity of knowing all the phenomena; not a part, but the whole; so that, if able to describe all that has occurred, and also to trace the relation which phenomena sustain to each other, as to the sense in which one goes before, as the cause, and another, which follows, as the effect, we have done all, perhaps, which human intelligence

can do, in determining as to the Essence, the Form, and the Uses of things. We may not comprehend the essential nature of anything. It is the phenomena that we investigate, because all we first know of Nature are "the things that appear." The laws that go before we determine only by our knowledge of the phenomena. The Forces which induce phenomena are invisible, always; and we comprehend the former only as we are in a condition for an accurate judgment of the latter. The effects must first appear; and there must be opportunities and capacities for observing and judging of all that Nature does. We must know all the elements, all that has occurred, and to determine this question alone, all of man's external senses, and all the intellectual faculties, may be necessary. Before we can advance one step in the Philosophy of things, we must know all that has occurred, all the elements, all results, — what has been done. And this problem fully solved, we may hope to find a satisfactory answer to the others, as to the cause or causes, and the purposes to be subserved, in the results they have induced.

That state called "the trance" never attracted so much attention as at the present time; and accompanied as it often is with other mysterious results, alleged to be produced by inhabitants of another world, it is not, perhaps, surprising that it should sometimes have been thus accounted for erroneously.

The author has himself (since the year 1849) witnessed a variety of physical phenomena, represented by the so-called "Mysterious Rap," that cannot be accounted for by Pathetism, however true it is that this Science may be relied upon for explaining all phenomena that are purely human.

Nor is it difficult to suppose that *invisible* personages, which exert power over physical bodies, may, also, under certain conditions, exert an effluence, direct or suggestive, over the nervous systems, of mortals. I say *personages*, because, in these "mysterious" phenomena there are manifested all the necessary characteristics for demonstrating *mentality*, such as we find in *Intelligence*, *Ratiocination*, *Music* (made without any human organs, or instruments), *Love*, *Hatred*, *Mischief*, *Mirth*, and all those elements which indicate attributes that inhere in MIND.

But the contemplation of these "mysteries" does not come within the design of this work; the scope of which is the examination of phenomena that are merely human, or Psychological; and whatever may be the remote or suggestive cause of the Trance in any given case, we shall find, I think, that the immediate cause is in the patient's own nervous system; the change is never so much, as has generally been supposed, to be attributed to the mere volition of another.

These pages contain the results of the author's experiments and observations, continued now for more

that forty years. The story is here told as the phenomena have reported themselves to him. Whether the facts have been correctly understood or not, others must judge, who, with superior capacities and opportunities, witness them as he has done. In his own mind these phenomena have put the fact beyond all doubt as to the *Power of Self-Induction*, which inheres in the Economy of life. By this power *the mind withdraws itself from the consciousness of pain;* it cures diseases; it induces the so-called "change of heart" in "revivals of religion;" it brings on the Trance, and often induces other changes, which have been attributed to God or to the Devil. A *Power* so marvellous in its results can but make itself known, as indeed the so-called "Trance State" has done during the past fifteen years in this country; and, sooner or later, I am sure, it must receive that consideration which the part it plays in mental phenomena so evidently demands from all who are competent for judging accurately as to the *rationale* of its manifold operations.

BOSTON, October 1, 1866.

THE TRANCE.

HISTORICAL.

"Sit mihi fas audita loqui ——"
What I have heard permit me to relate.

My recollections of the nervous phenomena peculiar to sectarian revivals extend back to the year 1808. I was then among the Baptists, in Exeter, Rhode Island. The preacher was Gershom Palmer. I suppose he may be still living, for I saw the old man only two years since. "Elder Palmer" was always proverbial for a peculiar cough or hitch, — an "ahem" he had made in his voice while "holding forth" in his prayers and sermons. His thoughts were not numerous, and did not flow very fast; and so when "waiting for" an idea, and not having any word at command, he found it very convenient to lean upon this cough, or "a-a-h-h-m," until the appropriate word turned up in his mind.

Here are some verses of one of his hymns, and I do well remember having heard my mother and others sing them more than fifty years ago:—

"Hark! hear the sound on earth is found,
My soul delights to hear
Of dying love that's from above,
Of pardon bought so dear.

"God's ministers, like flaming fire,
Are passing through the land;
The voice is here, repent and fear,
King Jesus is at hand."

During the spring of 1822, I became myself the subject of a "revival," and obtained an experimental knowledge of all those nervous and mental states which result from religious sectarian appeals made to the organs of marvellousness and fear — such states as are well known under the terms of "conviction," "repentance," "prayer," "faith," "conversion," "witness of the Spirit," "sanctification," and the "love of God shed abroad in the heart." The *characteristics* of all revival preaching, always and every where, are, that it makes its appeals to the organs of *credulity* and *fear;* it tells you *what* to believe, but never tells you to *think for yourself.* Precisely like what you witness in the experiments in what has been called "Electrical Psychology;" the "subjects" experimented upon are never rationally instructed to *think themselves*, never assisted in really originating ideas, but they are commanded, dictated, domineered over, and told *what to believe*, and hence the results which follow all such appeals to the organs of wonder. There is, indeed, a vast difference between that philosophy and that preaching or experimenting which tells you what to think, and that other higher method which tells you to *think yourself.*

My sectarian experience culminated, in 1823, in a strong belief that I had a "great mission" to perform, *à la mode* of the spiritual media of the present day. And so, June 9, in Walpole, Massachusetts, I commenced my public career as an experimenter upon the

mind of man. The audience was composed of young people, and quite small. My sermon was addressed wholly to the organs of marvellousness; my assumptions, like all other revivalists, were based upon tradition and under the pains of an eternal hell. I told my audience *what to believe.* And now observe the success that followed the first experiment of the kind which I had ever performed. My audience were completely pathetized with my views and feelings; they believed what I told them to believe; and the consequence was, their peculiar states of mind overcame their nervous systems. They wept, fell upon the floor, became cold and rigid in their muscular systems; their eyes were closed, or elevated and set; some of them fell into a state of trance, and all the singing, praying, rejoicing, and other manifestations which took place during that sermon, we supposed to have been produced by the "power of the Holy Ghost," operating on the minds of the people. And so I think now it was the work of God, precisely as that was the work of God in the Odd Fellows' Hall, Philadelphia, March 2, 1847, when, twenty-four years after, I had two hundred and fifty people entranced during one lecture on Pathetism. God was the same, and human nature the same, in both cases. It is a discovery I have made since 1823, that God and the essential elements and laws of the human mind never change.

For some seventeen years I exercised the functions of a revival preacher, up to 1835; but for the past twenty-five years I have been free from sectarianism, and my object has been more and more to exercise the attributes of a true and harmonious manhood, by which I might teach and influence others to think — not, as

when a sectarian, to tell them what to think, but now, rather to stimulate others to think for themselves, to originate ideas, and to dare to avow them. And now, on the contemplation of the influences which I have exerted in various ways over men, first under the name of Religion, and then under the name of Pathetism, the true philosophy becomes more and more manifest by which I have succeeded in my experiments from first to last. Let us look at some of them.

In 1823, there occurred on Cape Cod what has since been called "The Great Revival;" and if you look into *Zion's Herald*, the Methodist paper then published in Boston, you will find, some time during October, 1823, a letter from Rev. Lewis Bates, giving an account of its commencement in Yarmouth, (now Yarmouth Port,) "under the preaching of Brother S., a youth of nineteen." August 30, 1823, I preached at the Methodist church in Chatham, Massachusetts, commencing at the usual hour in the morning. Before I had spoken ten minutes, the audience were completely convulsed with emotions, so much so that I left the pulpit, and stood within the altar, which was immediately surrounded by the people pressing "forward for prayers;" some wringing their hands, and smiting their breasts in agonies of grief; others prostrate and groaning upon the floor; while others, in a state of trance and ecstatic joy, were clapping their hands, and shouting aloud "the praises of the Lord." The entire assembly were tossed and driven about, beyond all bounds of restraint. A little girl, about eleven years old, feeling herself "converted," and looking upon the preacher as "God's chosen instrument of so great a deliverance," leaped for joy, and rushing over the people, she threw her little arms

around my neck, and showered upon me kisses and blessings, till, becoming exhausted, she too sank down upon the floor.

There was no intermission for dinner, but this excitement continued till nightfall, when the meeting was dismissed; and as they retired from the church, over the hills and valleys in the distance, I heard their voices elevated in exclamations of fear of that "angry God," of whom I had commanded them to stand in awe.

The same evening I held a meeting at a private house — Mr. Reuben Ryder's — where similar results occurred. There were present two young ladies from Boston by the name of O., who were "struck down" upon the floor, and from which they could not rise until about two o'clock the next morning. The exclamations of the elder sister were so singular that I am tempted to quote them here; as near as I can get at them, these were her words: "O dear, suzzie day! O dear, suzzie day!" And this was rapidly repeated for some hours, when both of them were "converted," and they joined the others in hymns of joy and praise. In the spring of 1824, I was invited to preach in Dennis, Massachusetts. On the day (the annual fast) that I arrived in town, the two men who had invited me were absent, gunning. A messenger was despatched after them, and on hearing that I had come, they hastened home, threw their game upon the floor, and before they reached the school house where I was to preach, they were "struck with the power of God." They bellowed so as to be heard at a distance, and, in a state of frenzy, they rushed into the meeting, tearing their hair, and threshing the seats with their fists. The entire audience soon "chimed in" with these manifestations, and then com-

menced a scene which language is inadequate for describing. I did not attempt to preach; indeed, how could I, when every throat in the house was opened, with vociferous groans, prayers, shouts, exclamations of grief, fear, hope, faith, and joy; and this uproar was kept up until two o'clock that night. I uttered never one word designed to produce that outburst, and, of course, I did not know how to quell it, even if I had supposed that to be desirable. These results were not induced by the will-power of the preacher, for he could not exercise any volition over persons of whom he had no knowledge, or over results that were as unexpected, when they did occur, to the preacher as to any one else.

As the meeting broke up, a Captain Crowell invited us all to assemble at his new house the next day, at nine o'clock. He said his house was not quite finished, but he had contemplated a regular "house warming" when it was done, and it should be dedicated by the preacher then present, if they would agree to come there the next day.

At the hour, the next morning, the house was filled, and Captain Crowell was one of the first who were "struck down." His age was twenty-five, he weighing about one hundred and sixty pounds, and it was "a sight" to see that man laid flat on his back, foaming and praying, unable to rise; indeed, he and others remained "under the influence" till nine o'clock that evening.

The next day my meeting was held at Captain Isaiah Baker's, where scenes were developed similar to those already described. At this meeting I held some conversation with two young men by the name of Crowell. They were shoemakers, and immediately after, they

went to their shop to resume the work they had left; and, curious to relate, they were no sooner seated upon their benches, with their leather and their tools in their hands, than "the power of God" came upon them, and they were struck stiff and helpless! They shouted aloud for "mercy," and the alarm was soon spread through the neighborhood as to what had happened in the shop. Men, women, and children flocked around to see and hear, and a messenger was despatched for me to come and "pray for them." On entering the shop, it was, indeed, "a sight to behold." There were those young men paralyzed on their benches; one had a shoe on his knee, and his hammer in his hand, and the other had his awl and his waxed thread, with which he was about to commence sewing, when "the power came upon him." They were cold and stiff, and horribly frightened. They thought God or the devil had got hold of them, sure enough, for they could neither drop their tools nor leave their seats; and among those who crowded into the shop to see what was going on, others were similarly affected. One young man I noticed, who seemed driven, as if by some invisible power, around the shop, over some leather, and against the wall with great force.

The next Sunday, a lady was seized by this "influence" in the street, and rushing up among the people as they were leaving the Orthodox church in the morning, she addressed them in a strain of censure which affrighted and astonished all who heard her. Her eyes were set, and her muscular system very much excited; she walked around, addressing words of rebuke to one and another, as their peculiar cases seemed to require; and to the minister of that church she dealt out a

double portion, as she considered him unconverted — a blind man leading the blind, the whole of whom were now ready to fall into the ditch of hell together.

Similar results followed my religious harangues in Dorchester, Boston, Dedham, Scituate, and Weymouth, Massachusetts, in 1824 and 1825. Two men are now preaching who were "converted" "under my labors" during this year. One is the Rev. Daniel I. Robinson, now a "Second Adventist;" the other is Rev. Edward Othman, now a clergyman in the Protestant Episcopal church. He graduated at Brown University in 1830, and was formerly a Methodist.

During a sermon I preached in Scituate, in the summer of 1824, a young lady, now the wife of Rev. Charles S. McReading, "fell into a state of trance," and when the meeting was over she could not leave her seat. In my meetings, it was common for people to become thus affected, and I have witnessed, at these times, all those varieties of nervous phenomena which have since occurred under the name of Mesmerism, "Electrical Psychology," and Spiritism — such as jerking, twitching, laughing, weeping, dancing, singing, praying, preaching, rolling over like a hoop, jumping like a frog, running, groaning, coughing, gaping, kissing, shaking, besides the visions of heaven, hell, and the deep trance, which lasted sometimes for many days. My "converts" "saw the angels;" they "saw Jesus Christ," and even God, and the devil. For, it must be understood, all "revival" ministers believe in the devil, as really as they believe in Jesus Christ. Nor would it be possible ever to "get up" a sectarian revival, where there is no previous faith in that old boss devil. The fear of hell fire, and the warnings against the "wiles of the devil" who stirs up

the sulphurous flames for the torment of sinners, is a part, and a necessary parcel, of that mental apparatus by which all sectarian revivals are got up; and these views constitute the burden of those appeals to marvellousness and caution by which persons of a certain temperament are frightened, and set to "praying for mercy," that they may escape from the "wrath to come."

From December, 1835, to July, 1842, I was proprietor and editor of The Watchman and the Magnet, published at No. 28 Fulton Street, New York, and the columns of these periodicals afforded me ample opportunity for communicating with the public on the new theory, and the method I had adopted for its demonstration. It was in this Watchman that I commenced (August 28, 1841) a series of articles under the head of "Mental Phenomena," in which this theory was set forth. In June, 1842, I issued the first number of the Magnet, which was continued two years, devoted especially to the investigation of the Trance and its correlative phenomena. In these papers I gave some views which I supposed to be original in respect to methods for inducing and producing those nervous results so common in all "revivals of religion," so called, and showed their identity with those phenomena denominated Mesmeric. These views were soon after quoted with approbation in Blackwood's (London) Magazine, in a series of "Letters on the Truths contained in Popular Superstitions," and more recently, in a work entitled "Religions of the World," by T. D. Nichols; and I may now add that, as far as I can learn, they have been received by the candid of all parties, as the most consistent and satisfactory solution of the problem, in respect to all those strange and mysterious nervous

states so common in panics, and mental or spiritual epidemics.

The first "Mesmeric" operation I ever witnessed was performed at my house, 131 Varick Street, New York, in 1839, by Rev. C. S. McReading, on his wife, and to whom I have before referred, as she had been first entranced under a sermon she heard from me some fourteen years before! Of course, my curiosity was excited when I found, as I did by free conversation with that excellent lady, that "the state" brought on by the "Mesmeric" processes of her husband was identical with that produced by my sermon. And it was on "this hint" that the germ of the new theory was formed; and thus it was I commenced my investigations in nervous phenomena, which have been continued to the present time.

In 1841, I instituted a series of experiments in the New York Museum, then under the charge of R. Peale, Esq. Wishing for assistance, I requested Mr. O. S. Fowler, the phrenologist, and the late Dr. Henry H. Sherwood, to join me in my investigations. These experiments were performed principally upon a lady who was totally blind, and they were witnessed by a large number of scientific and professional gentlemen in New York and vicinity, during the summer and fall of that year, among whom were Dr. Griscom, Dr. A. Ball, Prof. Charles A. Lee, Prof. J. J. Mapes, and others, some of whom bore the following testimony to their success: —

"The subscribers have witnessed numerous experiments performed by LaRoy Sunderland, by which the mental exercises of the patient, such as laughing, singing, and the states of mind resembling madness, monomania, insanity, &c., were brought on and removed in a few seconds of time. H. H. Sherwood, M. D., Rev. Isaac Covert, Rev. J. H. Martyn, O. S. Fowler, Prof. E. Wright, Daniel L. M. Peixetto, M. D., *President of the N. Y. Medical Society. New York, March* 2, 1842."

"The new discoveries in *Psychology*, which Mr. Sunderland proposes to unfold, are indeed of the most astonishing character, and, substantiated, will place PATHETISM among the most important of the positive sciences. We know LaRoy Sunderland; and we can say, with the utmost confidence, that neither his integrity nor sagacity will be questioned by any who enjoy his acquaintance." — *New York Tribune, Feb.* 23, 1842.

The investigations here referred to were carried on at considerable expense, not for amusement, but for the sole purpose of scientific inquiry. The one all-pervading design, from first to last, has been to find out the laws which govern the nervous system in the induction of the Trance, and its kindred phenomena.

The distinguishing IDEA, the "KEYSTONE" of this New Theory of Mind, assumed, taught, and *demonstrated this important principle, viz.: That when a* RELATION *is once established between an operator* (or any given substance, real or imaginary, as the *agent*) *and his patient, corresponding changes may be induced in the nervous system of the latter* (*awake* or entranced) *by suggestions addressed to either of the external senses*, and in some cases by the mere volition of the operator. Pathetism teaches that all the *nervous* phenomena known under the name of Perkins's Tractors, Mesmerism, and Neurology, are *self-induced.* And a similar remark may be made in respect to all those *nervous* phenomena known in revivals, and more recently, under the name of Spiritism. Observe, I am speaking of *nervous* phenomena, those phenomena which depend upon the nervous system always. Nervous results must be induced by influences that operate upon the nervous system. During the past winter (1860) accounts have been published in Europe, and throughout this country, (Boston Evening Traveller, Dec. 30, 1859,) of experiments lately performed in Paris, confirmatory of this Theory of *self-induction.* The writer says, —

"Monsieur Velpeau, the eminent surgeon, whose fame is wide as the world, made the strange communication. He stated that an honorable surgeon or physician (he vouched for the gentleman's character) named Brocca Rocca, had made the following experiment:

"He had placed before the face of a person, between the person's eyes, and at a distance of fifteen or twenty *centimetres* (a *centimetre* is a French measure of length—0. 393.708 inch in value,) a rather brilliant object (*un objet un peu brillant.*) Make the person look fixedly at this object. In a few minutes the person will squint, and will soon fall into catalepsy, and be spontaneously deprived of all sensibility."

The operator in Paris does not seem to have heard of similar experiments performed in England, by Mr. Braid, as long ago as 1843, nor of the results common in this country, under the name of Pathetism. But the fact is certainly interesting, that similar results have been induced all over the world, and by so many different processes, of "impressing" the minds of susceptible people. Thus the phenomena are *self-induced*, and the Theory of Pathetism is demonstrated, whatever the *agent* may be *supposed* to be. It is the *thought*, the *belief*, the *idea* in the mind of the patient, which constitutes the proximate cause. Thus it was in the case of Perkins's Tractors, Mesmerism, "Magnetic passes." Thus, Reichenbach talked his notion of the "od" into the minds of the nervous women upon whom he operated; and thus it is, often, that the *idea* of "spirits" is worked into people, until they are completely "possessed," "impressed," and carried away with that belief, and, in that state of things, it becomes an easy matter for such persons to sink into a state of trance, more or less strange and abnormal it may be.

Some historical account of the manner in which my mind was put upon this investigation, and also some account of the phenomena which resulted from my method of operating in public, has now been given. But as this question of *method* must be kept in view in order to come at another, still higher, in respect to USE,

it may be necessary to give the facts somewhat more in detail. And the following will be sufficient to show in what respects the IDEA of Pathetism comprehends all of Mesmerism, and exceeds all that can be done by operating through *one* of the external senses merely: —

1. Pathetism operated and produced all the results of Mesmerism, without the *labor* of the WILL, or its peculiar processes. It had always been objected to "Animal Magnetism," that the "efforts" of the "will" imposed upon the operator were exhausting to his system, and often injurious.

2. Pathetism produces the same and more results, without the labor of the "will," and on persons "wide awake," while they are perfectly conscious of external relations and things.

3. It has the vast advantage of producing the same results, (not on one individual,) but on one, or a hundred, at the same time! In one of my public Lectures in Philadelphia, one of the audience counted and announced that there were not less than two hundred and fifty Fascinated at the same time!

4. Pathetism produces all the phenomena often without requiring *any* conditions of the *patient;* and it is the only theory that can consistently attempt to do so. In "Mesmerism" you must (at first, certainly) gaze at the patient, and take hold of his hands. In "Neurology," you must *touch* your patient, in some form. So in "Hypnotism," you must have the sense of *sight*, and the patient must fix his eyes upon something. But not so (necessarily) with Pathetism; it produces results, and tells how they are produced, when no conditions whatever are required of the patient!

5. Pathetism operates without (always) requiring any

conditions from the attending *spectators!* Thus multitudes have been affected and brought completely under my control, while there has been any amount of noise, mirth, and excitement throughout the entire audience. In thousands of instances I have controlled persons "immediately in their muscular emotions and mental impressions," in my public audiences, when they (the audience) were overwhelmed with emotion, and carried almost to frenzy in their excitement. In those cases there were, there could be, no "mesmeric passes," no "coin," no "zinc and copper," nor any other object to gaze at, no "profound silence," no "electro-reactive conditions" required.

6. Pathetism operates on the entire audience at one and the same time, a thing never attempted or done by any other theory, old or new.

7. It operates not only on persons in the "normal" or waking state, but it carries them into the higher states of *Trance* and *Ecstasy*, and in these states induces phenomena without addressing either *one* of the *external* senses.

8. It dispenses with the unfounded notions in respect to the pretended "electricity" of the "Tractors" of Perkins, the "zinc and copper" "coin." And when results *are* produced by using certain substances, as "coin," or a piece of charcoal, this theory shows how it is that they come to pass.

9. The *method* of Pathetism compelled persons to come out from my public audiences, and place themselves on my platform! It may be an easy thing to experiment on persons after they have left the audience, and seated themselves near to the operator; but not so common to experiment upon them, and thus cause them

to leave their seats, even before they had any suspicion of an influence exerted over them!

10. And more! I have, by Pathetism, controlled persons not only "immediately," even before they had taken their seats in my public lecture room, but I have also Fascinated them at a distance of a mile, and in that state have drawn them to my hall!

11. Pathetism is original in causing one entranced person to perform experiments upon another, as, for instance, I first entrance A, then A entrances B, and B entrances C, and so on from one to fifty.

12. Pathetism is *original* in causing SURGEONS to operate in public, *while both the surgeon and his patient* are in a state of *Trance*, without the use of the *external* senses. Dr. H. J. Paine, in 1845, then of Troy, New York, (now at San Francisco,) also Dr. A. L. Hoyt, in Tremont Temple, Boston, 1846, and Dr. J. Thiers, in Coliseum Hall, New York, 1847, are among the number who have been controlled by Pathetism in this way.

Some three years after my investigations at the New York Museum, I commenced public lecturing, and here is one of my first advertisements: —

"*Mesmerism Explained.* — Mr. Sunderland will give a Lecture this evening, at eight o'clock, in his rooms, Granite Building, 73 Chambers Street, in which he will show the falsity of the prevalent assumptions in relation to what has been called 'Mesmerism,' and 'Neurology.'

"Mr. S. will cause a person to fall into a state of trance, and produce the real Somnambulic Phenomenon, without contact, or the use of any fluid, magnetic or nervous. *July* 23, 1843." — *New York Sun.*

These lectures were continued in the principal cities throughout the country for the space of ten years, and the reception that this new Theory seemed to meet with among all classes of candid people, may, perhaps, have proved a temptation to a few who made efforts to present what they called a "new science," under sem-

blance of "electro" and "electrical" fame. However *spasmodical* these efforts were, the results developed under these terms are, I take it, only so many evidences in favor of the theory of *self-induction.* Nor would these misapplied terms be worthy of notice here, were it not necessary in order to do justice to the history of Pathetism. For it is a singular fact, that the lecturer, foremost, perhaps, in the use of these new terms for designating nervous phenomena, known years before under the name of Pathetism, — this same person was lecturing in Boston, in 1844, against this very *Idea* of "controlling persons wide awake," which he afterwards claimed as his own "discovery." And if you examine the Boston daily papers of December 16, 1843, you will find his name to a formal challenge which he made to me to meet him in a public discussion on the question! These are his words: —

"I would say that I am perfectly willing to meet Mr. Sunderland in a public controversy in Boston, as soon as the preliminary arrangements can be mutually agreed upon between us. I have been absent from this city six weeks, returned yesterday, and do not know where Mr. Sunderland may be. But as soon as this meets his eye, I should be glad to hear from him. I am anxious to put our respective theories to the test in a public oral discussion. Can we hear from Mr. Sunderland?" — *Boston Daily Mail, Dec.* 16, 1843.

This challenge was not accepted. And so, in the papers of December 29, 1843, an advertisement appeared, of which the following is an extract: —

"*Mesmerism.* — Mr. ——— will, by urgent request of his friends, deliver a course of five lectures, in Tremont Temple, *against the no-fluid system of Mr. Sunderland* — commencing Monday evening, Jan. 1, 1844." — *Boston Daily Mail, Dec.* 29, 1843.

And from the audience, as it would seem, assembled on the occasion announced in the foregoing advertisement, I received "notice" to appear and defend the theory of Pathetism (controlling persons who had not

been mesmerised) against the assaults proposed to be made upon it. And here is my answer to that notice: —

Charlestown, Jan. 2, 1844.

To Mr. George P. Oakes. Dear Sir: Yours of yesterday has been received, in which you inform me that the audience assembled the last evening at the Tremont Temple to listen to a lecture by Rev. ——— ———, adopted the following preamble and resolution, viz.:

"*Whereas*, Mr. ——— intends to make an attack to-morrow evening upon the system of LaRoy Sunderland, who has lectured in this city on Pathetism, therefore,

"*Resolved*, That it is the desire of this audience that Mr. Sunderland have the liberty to meet here and defend himself against such attack; and that the difference in their views be fairly discussed, and the difference in their experiments be fully exhibited."

In reply to this and other implied invitations to engage in a public controversy on the subject of Pathetism, I have to observe, —

1. That my Theory is before the world, not only in the second volume of the Magnet, but also in my work on Pathetism, published nearly a year since. Those who wish for information on that Theory will of course consult my work, or attend my own lectures, in which it is my object to explain it. They will not receive the second hand, and, in many cases, erroneous reports of my lectures or experiments, made by those who do not understand what my views are, or the nature of the facts and arguments by which they are supported.

2. The "difference" between my experiments and those performed by such as do not understand my theory, could not well be exhibited to advantage during the excitement of a public controversy. If the reality of my experiments be admitted, the opposite theory falls to the ground; but the effects of a debate on a promiscuous audience would render it very difficult for me to operate on any considerable number of persons who had never been affected by this agency before. And, it is easy to see, that the question at issue must be settled by *facts*, by *experiments*, and not by a dispute between two theorists.

3. I do not believe that a controversy of this kind would have a tendency to advance the interests of this subject. People are not generally convinced in the heat and excitement of debate; what they want is FACTS, or EXPERIMENTS, which they can examine candidly without prejudice, and from which they can draw their own inferences as to the nature of that agency by which they are performed. Respectfully,

LAROY SUNDERLAND.

The reader can now, perhaps, appreciate the bearing of the following extracts from a book published by Messrs. Fowlers & Wells, in 1850, in which this same "electro-biological" lecturer claims the germ of Pathetism as his own discovery! He says, —

"Some have supposed, and even published, that the SECRET could be told to any one in a moment. The printer and vender of such an anonymous publication are *liable* to a prosecution from Fowlers & Wells, for trespassing upon their copyright."

Well, now, this is funny enough, to come from the lecturer who opposed the "no-fluid theory" in 1844. But it is not all. Hear him again: —

"If there is an individual in existence who has taken persons from a public audience, *who has not been Mesmerized*, nor operated upon, and *immediately controlled them in their muscular motions and mental impressions*, till it was done by Dr. ——— ——— and myself, *I am ignorant of the fact*. Such experiments I have never seen advertised for public exhibition, nor have I ever read them in published works."

However, these notions in respect to a "new science" under the name of "Electros" and "Electricals," like Perkins's Tractors, have had their day, and have died out, and perhaps, to be revived, under some new terms, and are yet to be "discovered" and re-discovered many times, before the multitude will be made to understand the real sources of cupidity, and the appropriate function of marvellousness in the human mind.

And while on this part of our history, perhaps a passing notice should be given to certain "electrical" occurrences which took place in Boston, in 1850. A "reverend" lecturer on the so-called "new science," for a few weeks, certainly, had a "great run" in "the Athens of America," but his "electro-biological" "coin" suddenly lost its power, and it happened in this wise. One of the five hundred who had paid him ten dollars for the "secret" happened to look into a tract on Pathetism which fell in his way, and there he learned that

a "chip, or a piece of charcoal, placed in the hand of a susceptible person," answered all the "electrical" purposes of the "magnetized coin." He tried the experiment and found it successful; upon which he went immediately to the lecturer, and in one of his classes demanded the opportunity of exposing the fraud that had been practised upon him. This was refused. Whereupon he called a public meeting, which was held in the Tremont Temple, February 6, 1850, and attended by editors, physicians, and a large number of intelligent citizens. Tyler Parsons, Esq., presided, and after a full and free discussion of the question laid before the meeting, the following resolutions were unanimously adopted:—

"*Whereas*, This meeting having assembled for the purpose of hearing exposed the claims of what has recently been called 'Electrical Psychology,' or 'Electro-Biology,' and which has been set forth by Rev. ——— ——— as a 'newly-discovered science,' which, it is said, has been brought to light within eighteen months past; and whereas, the disclosures made to this meeting by Mr. George P. Kettell, who has been fully instructed in the so-called 'new science' by said Mr. ———, together with the documentary evidence laid before us, have fully satisfied us that what is called 'Electrical Psychology,' or 'Electro-Biology,' is not a new science; and hence the demand of ten dollars for teaching it, and the required pledge of secrecy, are unjust, and an imposition upon the public.

"*Therefore resolved*, As the sense of this meeting, that what is called 'Electrical Psychology,' or 'Electro-Biology,' is not new, either in theory or practice, the electrical theory of life having, years ago, been taught by Dr. Wilson Phillip, H. H. Sherwood, and others; and the use of metals, known under the name of Perkins's Tractors, and the performance of Psychological experiments, without what is called the 'Mesmeric process,' on a number at once, while they were awake, having been done in this city more than six years ago, by Mr. LaRoy Sunderland, as appears from the Boston Post of December 4, 1843.

"*Resolved*, That Mr. George P. Kettell, having been deceived by the assumptions in regard to the '*new* science,' in the opinion of this meeting is fully absolved, as all other persons in similar circumstances unquestionably are, from all obligations of 'honor' to keep the pledge of 'secrecy' imposed upon him in regard to the so-called 'new science.'

"*Resolved*, That the Rev. ——— ———, the teacher of the so-called 'new science,' having failed to be present at this meeting, when respectfully invited to appear and *defend* himself; and as he also refused Mr. Kettell the privilege of making his disclosures before one of Mr. ———'s audiences, (as Mr. Kettell requested the opportunity of doing,)

it is to us, and should be to our fellow-citizens, sufficient evidence that Mr. —— —— is himself conscious of his utter inability to maintain his claims in regard to the newness of the so-called science of 'Electro-Biology,' in which opinion this meeting fully concurs." — *Boston Daily Mail, Feb.* 7, 1850.

I omit the names of the parties who were the most concerned in promulgating this so-called "new science," as different from Mesmerism as light is from darkness, as it is to be hoped that they have long since regretted the part they took in those transactions. For sure I am they have had sufficient cause for regret. The Rev. —— ——, alluded to above, suddenly left New England, and offered his "new science" to the people in Mississippi, where he was soon after arrested on the complaint of one of his ten dollar pupils, on a charge of having obtained money under false pretences, as appears from the Hinds County Gazette of June 28, 1850.

The phenomena peculiar to processes known under the name of "Neurology" are also confirmatory of the theory of *self-induction.* Dr. J. R. Buchanan, the author of "Neurology," technically so called, lectured in Boston in the winter of 1843–4. Anxious to counteract the influence of Pathetism, it was quite natural that he should feel the solicitude manifested in the following letter, in respect to the judgment which the public was likely to form in regard to the real merits of our respective theories. They could not both be true. The results produced by both might be real, but they could not be all of them satisfactorily accounted for by the doctor's notion of a "fluid." I was then giving my second course of lectures in the Masonic Temple, Tremont Street, and had announced the closing lecture for that night, when Mr. L. N. Fowler, the phrenologist, called, and, handing me the following letter, said its author wished it read to my audience: —

To the Gentlemen who have attended Mr. Sunderland's Course of Experiments and Lectures.

Gents: The course of experiments and lectures which has just concluded under the title of Lectures on Pathetism, has presented before the public many astounding facts in the science of man, which demand the investigation of the learned, and if they are genuine, will help to constitute a new era in human science.

Firmly believing myself that these are indisputable facts, and that the experiments which you have witnessed do establish a new science, I hope that every one who has witnessed them has been convinced of their reality, that they will have a happy effect upon the public mind, and that a multitude of witnesses will bring conviction to the most sceptical.

I do not say this because of any partiality to the lecturer, with whom I have no personal acquaintance, but because it is due to the cause of truth, and because my views have often been misrepresented.

I have never, to my knowledge, either seen or heard Mr. Sunderland, but I have been sufficiently informed as to the character of his proceedings in public, and can safely say that they are true and valuable experiments, interesting to all lovers of science.

It is true that I differ from Mr. Sunderland in some respects — I do not perceive the necessity for a new term, such as Pathetism, for facts which were previously known under other names, as Mesmerism, Neurology, &c.

Neither do I think it makes any difference whether we suppose that we operate by a fluid or a solid, by mind or by matter, by an influence, an attraction, or a sympathy, or by nothing at all. This is one of the SMALL POINTS, which are hardly worthy of discussion at present.

Nor do I think experiments worth much in themselves, unless they prove something — unless they reveal the principles of physiology. My experiments do prove something; they establish a new system of phrenology and physiology, and as far as I have heard of the experiments called Pathetism, they are nearly the same experiments which I have been making publicly and privately for two or three years, although now brought out under a new name.

When any cerebral effect is produced, according to the notions of Pathetism, the very same organs are touched which I have long since discovered, and which are published in my Diagram of Neurology. I hope, therefore, that the experiments made by contact have been satisfactory, for they are the same as my own.

The assertion that the organs do not give the same result in different subjects, when the experiments are properly made, according to my directions, is utterly untrue.

Whilst the principles and experiments of Neurology have been presented under a new name, and an attempt made to create a mistaken impression concerning that science, I have thought it my duty to offer these remarks, and to say that I have always held myself ready to prove whatever I assert, either before learned societies or before the public.

It is my intention to give a course of public lectures as soon as my present engagements with my private class at Ritchie Hall will permit, in which I will give novel and conclusive demonstrations of Neurology, in a manner never before attempted. Very respectfully,

JOS. R. BUCHANAN.

February, 1844.

This letter was not read to my audience. And perhaps it is scarcely necessary to say, that Dr. Buchanan was entirely mistaken in supposing that I "performed nearly the same experiments" that he did. This matter was discussed by disinterested parties at the time, as may be seen from the public papers of that date.

To the Editor of the Boston Post. — *Pathetism.* — A writer over the assumed name of "Plain Dealing," in your paper of Monday last, calls on me for more light on the facts I gave you a few days before, in relation to the lectures of LaRoy Sunderland, on the subject of Pathetism. Since this gentleman began to write on this subject, and especially since the commencement of his lectures in this city, I have felt an interest in it which I never felt before, and have examined it critically, with such helps as were at hand. Probably it was not so much my *pathetism*, or sympathy with the subject, as with the gifted and highly respected lecturer, which inspired me with this new zeal; although any subject, standing as prominently before the public as this, and believed and advocated by many intelligent and respectable people, I think should be examined candidly by every good citizen, and not denounced, without examination, as a hoax, or a humbug. Even now, however, it is my intention to confine myself to facts, without resorting to arguments in favor of the system. As "Plain Dealing" appears to be in the dark as to the matters referred to by him, and as his erroneous statements are evidently calculated to mislead those not familiar with the facts in the case, I have taken some pains to inform myself, and will now, with your permission, proceed to state the results.

1. Mr. Sunderland does not claim *originality* in the discovery of the susceptibility of the cerebral organs to excitement by *external applications.* This discovery was made by Professor Muller, some years ago. He excited all the senses by galvanism, as may be seen by his work on Human Physiology, and also by Walker's Pathology, page 131. That influence, now denominated Mesmerism, was applied to the contact of the cerebral organs, by Dr. Cleaveland, of Providence, Rhode Island, in 1837, as appears by Mr. Sunderland's work on Pathetism, page 141. This was long before the terms Neurology or Pathetism had ever been seen or heard of, in the peculiar sense in which they are now used.

2. Mr. Sunderland has made no claim to the discovery of any *new agency*, like some who have applied the term Neurology to

what had long before been known as mesmeric phenomena. Mr. Sunderland has stated in his work, and repeatedly in his lectures, that he believed the agency known under the terms of Human Magnetism, Mesmerism, Neurology, or Pathetism, to be one and the same.

3. The fact that certain persons have fallen into a state of *somnium*, spontaneously, is not claimed by Mr. Sunderland as any new discovery, nor that some will fall asleep by having their attention fixed, as in the case of Mr. Braid's experiments. Nor is it true that Mr. Braid applied the term "*hypnopathy*" to this state, as this term is peculiar to the theory of Mr. Sunderland, and was first introduced by him. The term used by Mr. Braid is "*hypneurology*," as may be seen by an article from his pen, in the first number of the Phreno-Magnet.

Mr. Sunderland's claim to originality, as stated in his lectures and in his published work, is founded, first, on his theory; secondly, on his peculiar *manner* of operating. His theory discards the idea of the magnetic *fluid* of Mesmer and his followers, and also the nervous fluid of Dr. Buchanan and his disciples; yet "Plain Dealing" cannot see in what respects Mr. Sunderland differs from others, who have advocated the fluid theory! Nay, he has not eyes to see "one single new idea different from the prevalent views on the subject of Mesmerism;" and this, too, when it is well known that Mr. S. is the first, if not the only writer, who has undertaken to demonstrate the absurdity of the assumptions in favor of a magnetic or nervous fluid, said to be transmitted from the operator into his patient.

The representation of "Plain Dealing," that "Mr. S. is, all the time, experimenting on the principles of Neurology, after the manner of Dr. Buchanan," is an *untruth, entire and unqualified*, without the shadow of fact for its support. That Mr. S. touches the cerebral organs, sometimes, is true; and he has stated in his lectures that he did so in accordance with the well known locations of Gall, as his experiments agreed most with Gall's system; and this corresponds with facts stated in the Magnet and in his work on Pathetism. Of course, he could not be supposed to be operating in accordance with Buchanan's system, which does not agree with that of Dr. Gall; and the insinuation that he *does so*, in face of the above facts, evinces an unpardonable ignorance in the writer, or a prejudice which ought to be "suppressed." I noticed also, at other times, that, when Mr. S. touched the heads or bodies of his patients, it appeared to be, as he said, for the purpose of showing that different results might be induced from the same locations; a fact which completely refutes one of the fundamentals of Neurology.

The following are some of the results of Mr. Sunderland's peculiar manner of operation, during his lectures at the Tabernacle, and the Masonic Temple, in this city. Similar results may have been induced by others; but never, it is believed, in the same way. I have never heard of a similar operation from any other lecturer: —

1. Induced somnambulism, in strangers and without contact — and in persons who had never been previously operated upon, and brought into that *state without contact.* When Dr. Buchanan, or Mr. Braid, or any other mesmerizer has operated heretofore, it has been their practice to select one person, and confine their whole attention and operation to that individual, for the purpose of inducing the results. In this respect Mr. S. is original, and differs entirely from all other lecturers who have preceded him.

2. Induced somnambulism, brought on *without contact*, in the case of persons who had never been operated upon, and in a public, promiscuous assembly, while the operator was actually proceeding with his lecture, and in fifteen or twenty cases at once, and *without the patients looking at any thing for the purpose.* Did Buchanan, or Mesmer, or any other lecturer, ever induce results in this way? Never.

3. A state of real trance, induced without contact, in persons who had *never been manipulated at all.*

4. Catalepsy, brought on in the same manner.

5. Cerebral excitement, produced without contact, in persons who *had never been manipulated.*

6. Cerebral excitements, self-induced by the patient's touching his own organs.

7. Cerebral, sympathetic excitements, induced in three or in twenty persons at once, simply by one of them touching his own head.

8. Second sight, induced in persons *wide awake, without contact, and who had never been previously operated upon by any mesmerizer.*

9. *Relief of pain and cure of disease*, without contact, in a public audience, in strangers too, never *before operated upon or mesmerized.*

Now, if Dr. Buchanan can point to results like the above, induced in the same manner, let him do it — if he cannot, your readers, Mr. Editor, will see with what justice "Plain Dealing" is laboring to prove that "Mr. Sunderland is experimenting after the manner of Dr. B." The truth is, Mr. Buchanan's *originality* consists in the manner of his applying an agency, known long before; for he was not the first who applied it to the human brain. Mr. Sunderland claims originality respecting some things,

which he thinks he has demonstrated with regard to the nature of that same agency; and also in respect to the manner of using it for the production of the mental phenomena above stated. Why not practise fair play, and admit both. These invidious comparisons and false insinuations are unworthy of the subject, and can do no one any good. Even "Fair Dealing" says, "I do not at all impeach the genuineness or fairness of his experiments." This is admitting about every thing. I will not, therefore, further notice the fault-finding of "Plain Dealing," nor his insinuations against a man, whose character is so well known to the citizens of Boston and the country throughout, as that of LaRoy Sunderland. With the admission of the "genuineness and *fairness* of his experiments," the doctrine of a *fluid* falls to the ground.—DANIEL HENSHAW, *Boston Post, Dec.* 4, 1843.

When public attention was first called to the theory of Pathetism, the large majority of all classes who admitted the facts of Mesmerism, were strongly committed in favor of Mesmer's notion in respect to the "will" force, the transmission of a physical "fluid," and the necessity of the "passes" to be made by the operator upon the person of the patient. And, as Pathetism denied the philosophy of these notions, it created a good deal of unkind feeling. Mesmerists often attended my lectures, who undertook to prevent my success by laughing, groaning, coughing, whistling, stamping, and other boisterous measures. In November, 1843, I lectured in the Tabernacle, (now Athenæum, Howard Street,) Boston, and, during my first lecture there, these disturbances were carried to great excess. Nor have people of the present day, perhaps, any just conception of the weight of opposition which Pathetism had to encounter in those days, not from sceptics in clairvoyance, but from those who had adopted Mesmer's notion in respect to the "passes," and the so-called "nervous fluid." And yet, in despite of all these disturbing causes, my experiments were always more or less successful; and

in that same old Tabernacle some highly interesting results were developed, notwithstanding the opposition. For it was not confined to the so-called believers in Mesmerism. Many of the clerical profession, and others opposed to all that seemed to belong to the thing meant by this term, used the press and the pulpit for warning the people against the new idea of Pathetism. A small tract, by Rev. Henry Jones, was published, (New York, 1843,) in which he gives some account of my experiment on a blind lady. Mr. Jones pronounced the whole thing decidedly diabolical, and warned people to have nothing to do with the dangerous subject.

Another "Rev.," and the one who opposed me the longest, was T. F. Norris, editor of the Boston Olive Branch, newspaper. This man had once been a member of the same church with myself, and violating some disciplinary rule, I had called him to an account for his offence before the church tribunal "in such cases made and provided." This was in Malden, Massachusetts, in 1825. And for nearly thirty years afterwards, this specimen of the religious priesthood never ceased to manifest towards me a feeling of vindictiveness exceedingly harsh and bitter. During the whole course of my lecturing in Boston, up to 1852, he never ceased to malign the subject of my labors, in language very severe, such as only a cruel man could use. Here are a few words spoken on the subject by the Rev. Sylvanus Cobb: —

"The Maniacs against the Lunatics. — We ask a moment's attention to that luckless object of Brother Norris's hottest ire, *LaRoy Sunderland*. We are no companion or advocate of Mr. Sunderland. We have merely a passing acquaintance with him, and would barely treat him with that respect which is due one of whom we know no evil, but much that is commendable, as a gentleman and a scholar. He was formerly, with Mr. Norris, a clergyman of the Methodist Episcopal church. They are both, now, at work in other spheres. But Mr. Norris, with all his talents and aids, in his ministerial and editorial labors,

has not been able, we think, to effect so much in curtailment of the power of the abandoned church, as Mr. Sunderland. The latter has utterly destroyed from among them the power they had for ages wielded for making converts, by the instrumentality of trances. He has exposed the *modus operandi*, and explained those trances on scientific principles.

"And why should the *Olive Branch* be forever dogging Mr. Sunderland with the epithets *knave*, *apostate*, *deeeiver*, *triekster*, *destroyer of soul and body*, and the like? His private character we know nothing of, but his public lectures are purely moral and scientific. True, the science on which he lectures is the *science of man;* but it is no less important than Brother Norris's science of *railroad corporations.* There is no deceit in his performances. What he does he does openly, to illustrate the power of mind on mind, and of mind over matter; and he explains the principles on which this power is made to operate. His lectures are calculated to enlighten the whole community on important subjects, and, instead of deceiving or harming them, to qualify them to guard against deception and harm. True, Mr. Sunderland, as other scientific lecturers, receives a small admission fee in money from his hearers; but many people think they get as near their money's worth as do those who pay for the *Olive Braneh.* So much for Sunderland; and we will leave him there until we can get something against him from Brother Norris more than froth and fury." — *Christian Freeman, August* 27, 1852.

The son succeeded his father as the editor of the Olive Branch, and, as the sequel proved, he inherited from him also his undying hate. As he did not know me, I called on him, in 1853, for the purpose of having my business card (Oculist and Self-Healing by Nutrition) inserted in his paper. At first he assented, but when he learned my name, he peremptorily refused, and made the following significant remark as the reason: —

"My father did not like you! Therefore I will not publish your eard, sir, for my father was very much opposed to you."

During my first lectures in Boston, this same Rev. T. F. N. sent his associate, a Mr. Cochran, to "take notes," for the purpose of finding something on which to base his opposition to me. And it so happened one night that this reporter found himself so much "under the influence" of Pathetism, that he "had to slope," as he afterwards confessed. He had sat at his table only a few minutes, when he began to "feel the

power stealing over him," until his right arm became "too stiff to move his pen," and in the Olive Branch of November 18, 1843, he gives a long account of his "miraculous escape." Here is an extract from that report:—

"SUNDERLAND'S LECTURES ON PATHETISM.—LaRoy Sunderland, the famous ex-Episcopal Methodist preacher, ex-abolitionist lecturer, and ex-editor, now prince of the sons of Mesmer, commenced a series of lectures in the Miller Tabernacle on Monday evening last. The astonishing developments of the lecturer's arts in other places induced us to attend to witness for ourself performances so mingled with the marvellous, and to gather facts, if any should be presented which would interest our readers. . . . Sunderland repudiates the theory of his predecessors, scouts at electricity as being the agent of somnambulism, and the idea of an invisible fluid passing from one to another; and he laughs to scorn those pretenders who can only work by friction. He commenced by some general remarks on the laws which govern mind, and spoke of the importance of his subject, as necessary to be understood by all classes of the people, especially the clergy, as it illustrated the influence of sympathy on the *susceptibilities* common to all human beings. It was of vital importance to parents and teachers of children, that they may be able to make good impressions on the minds of those under their control. The lecturer continued, . . . and whether from sympathy with a poor sleeper who sat near to us, or some other cause inexplicable to us, we began to feel a strong sensation running down our right arm, which made it rather difficult to hold a pencil; we changed our position, but the influence, real or fanciful, kept hold of us, and we thought, on the whole, it would be as prudent to escape from the magic circle. We were inclined to this from the fact that a *sleepy* report is bad enough; how ludicrous, then, must be the exhibition of a sleeping reporter! What! we asleep at our post, and made to play antics for the amusement of the Philistines among us? No, not we; the idea was intolerable, so we *sloped off to a safe distance*. . . .

"We hope good will result from the knowledge of this secret power, but as we doubt the goodness of its origin, we tremble for its influence. Pathetism, as we understand it, is nothing more nor less than the revival of that art which constituted the employment of magicians and sorcerers of olden times."

This report alludes to the case of a clergyman, (T. G. Brown,) who sat near to Mr. Cochran, and becoming entranced, left his seat, and went upon the platform near to the lecturer, where he bore his testimony to the "influence" exerted over him; and he declared also, that, so far as he could judge, it was identical with that which he had felt when engaged in prayer and other

religious exercises, at Baptist and Methodist meetings.

To the late Professor George Bush, of New York, I was indebted for the use of the term Pathetism. He was at the time (1842) very much interested in a series of my experiments which he witnessed, some of which I performed upon Professor Bush himself. He was quite susceptible, and easily impressed by certain methods I adopted for operating upon him. And during these experiments I requested him to look up a term appropriate to the Theory I had suggested.

He promised to do so, and in a few days suggested "Pathetism," as, on the whole, the best word that could be used to signify the thing meant. As this term is evidently appropriate, it seems to have come into general use wherever this subject is understood. "Mesmerism" I have always considered inappropriate when speaking of an influence which is common to the human race. And so, also, of magnetism, when applied to the *mind*. Magnetism is a physical force, and the use of this word is appropriate only when speaking of *physical motion*, and results that are purely muscular. And hence it is I use the term magnetism when speaking of those motions, manipulations, and movements which appertain principally to the physical system for Hygienic and Remedial purposes.

And, stronger objections still lie against the use of such terms as "electro," and "electrical," when speaking of matters merely psychological. Dr. William Gregory, in his letters on Animal Magnetism, says, —

"*Electro*-biology and *electro*-psychology, both, are used on the assumption, now generally regarded a *fallacious*, that that which we call life, and thought, mind, soul, are essentially *electrical*, or depend upon electricity as one of their conditions."

And as to "biologized," Dr. Gregory remarks, "It is a most *barbarous* expression, which I only use in order to protest against it."— *Ib.* p. 160.

"The term '*Mental* Alchemy' is, if possible, still lower and more objectionable than either of its predecessors. Strictly speaking, there never was any kind of '*Alchemy*' but 'Mental,' and 'Alchemy' is but another word for mere *pretension*, for that which is *deceptive* and *chimerical:*

"*Alchemy.* The *pretended* art of the transmutation of metals."— *Webster.*

"The science, if it deserves to be distinguished by the name of Alchemy, has doubtless been an *imposition*, which, striking on the feeblest part of the human mind, has so frequently been successful in carrying on its *delusions.*" — *Expose of Ancient and Modern Superstition*, p. 73.

How much importance will yet be attached to the *Theory* which I have spent some forty years of my life in maturing, I cannot now determine. That it is of some importance, and *believed* to be more or less true, it is not unreasonable for me to infer, after so many attempts have been made to counterfeit what I have done, and thus to present a *part* of my views under the auspices of new terms. The value of the article increases the temptation to counterfeit.

Nor do I marvel that it has happened to me, in respect to my mental labors, as it has often happened before to many a poor man. The discoverer puts the knowledge and power into the hands of others, by which they make their fortunes, and hoard up earthly treasures; while the real laborer, the producer of the new *theory*, pines in poverty, and spends his declining years in reflecting on the beauties of mental philosophy! True, he may be ever so sensible of *injury* in the loss of what is taken from him, or unjustly withheld; but then he may be consoled in the consciousness of his having made an important discovery, (which will be of benefit to others, if not to himself,) and thus he may rest satisfied, if his new philosophy enables him merely to measure the amount of selfishness which pleads

"ignorance" of his discoveries, while it whispers "All *right*," in the very act of filching from him the just rewards of his labors. However, such, we shall find, have been the difficulties with which the higher forms of science have always had to contend; such have always been the unfounded pretensions, the pedantic empiricism, and the rank deception, *characteristic* of "*Alchemy*," ancient and modern, under whatever *guise* it may have appeared.

But I shall be told, perhaps, that some of this blame falls on the author of Pathetism, for having, years ago, *made known* his new processes for controlling the nervous system. I admit it; though I must confess I did not once anticipate what uses cupidity *might*, indeed, make of the information which I published freely to the world. Still, I cannot abate my confidence in the ultimate *intelligence* of THE PEOPLE, which is the only safeguard (the best "TALISMAN") against imposition in Theology, Philosophy, or Science.

That this Theory may now be well considered a Science, I infer from the fact that its fundamental principles are defined. They are better settled than those of Phrenology. And, that they are now generally *believed* to be *true*, is manifest from the radical change which it has every where wrought in the manner of inducing nervous results, not in this country merely, but also in Europe. Nor is it unreasonable to hope that, under whatever names (new or old) this idea is presented, yet it will be applied for "doing good to the souls and bodies of men," and its *heat* and *light* be practically diffused throughout the world.

TERMINOLOGY.

It is worthy of notice that, while various terms have come into use, from the earliest ages, to signify the *means*, or the processes, by which certain abnormal changes have been brought about in the nervous system, during the whole of this time there does not seem to have been any name invented to signify the *philosophy* of their induction. On arriving, therefore, at what I supposed to be the rationale of all *artificial impressions* made upon the human mind, I found the want of a suitable word by which the whole subject could be designated. Before explaining that term, however, let us briefly examine what preceding ages had done towards furnishing us with *ideas*, both as they affect certain *results* supposed to be induced, and also the *means* or processes by which they were brought about.

Apparition.

Although this word simply means something seen, perceived, observed, or seeming to be, (from appear,) yet it has by use been applied to what was supposed to be supernatural, or a mental hallucination.

> "The heavenly bands,
> Down from a sky of lighted jasper, now,
> In Paradise, and on a hill made halt;
> A glorious *apparition*, had not doubt,
> And carnal fear, that day, dimmed Adam's eye."
>
> *Milton, Par. Lost*, b. IX.

The human mind may be artificially operated upon by various processes, so as to induce perceptions that might be designated by this term.

"In the room of the frightful *spectres*, there now entered a second dance of *apparitions*, very agreeably matched together, and made up of very agreeable phantoms." — *Spectator*, No. 3.

Catalepsy.

From a Greek word, which signifies *seizing*, *to take*, *invade*. A sudden *seizure* of the nervous system, in which the external senses are suspended. When it comes on spontaneously, the eyes remain open, and all the muscles are fixed in one position, while the mind becomes wholly unconscious. It may be brought on by artificial means, and is, perhaps, as good a term as any now in use to specify that state induced by Pathetism, for rendering persons insensible to pain while surgical operations are performed upon them.

Clairvoyance.

A French word, which literally signifies *clearsightedness*, a power attributed to persons (usually) in a state of trance, of seeing what is not cognizable by either of the external senses. While it must be admitted that, by many, much more has been claimed in behalf of this power than was ever sufficiently proved to be true, yet the power itself is nevertheless a reality. (Dr. Gregory's Letters on Animal Magnetism, otherwise a most interesting and valuable work, contains numerous cases of this class.) If we admit the fact of *Intuition*, we admit all that is necessary in regard to Clairvoyance.

Dreaming.

The word *dream* is said to come from *dormire*, to

sleep, because it has been used to signify the *thoughts* which occur during sleep.

> "The vision said, and vanished from his sight;
> The dreamer wakened in a mournful fright,
> Then pulled his drowsy neighbor, and declared
> What in his slumber he had *seen* and *heard*."
>
> *Dryden.*

During ordinary sleep, when the mental organs remain, or become more or less excited, it constitutes dreaming, and the character of the dream is determined by the organs of the mind which participate in it. Very many of the descriptions given by persons in a state of Trance, amount to nothing more nor less than what is common to ordinary cases of dreaming. And, when the Trance is artificially induced, the patient may be made to dream in his normal sleep, by simply giving him directions to do so.

Double Consciousness.

This term has been used to signify the case of such persons, as spontaneously, or from external influences, live, as it were, in two *distinct* Individualities, so distinct, that when in one state they have no recollection of the other. It is common in cases of Somnambulism and Trance, and is one of the most interesting and mysterious things involved in the whole subject. It is manifestly connected with the philosophy of *Memory*, and which must be better understood before we can attempt to account for it. Some new views of Memory will be found in the author's larger work on Human Nature.

Sometimes it has been called "Divided Consciousness." If it is to be accounted for by supposing that the *two brains* of the patient (as they are double) are

in two different states, one awake and the other asleep, at the same time, this will give an idea as to how Consciousness may be divided. But the truth is, we have cases of triple Consciousness, or even quadruple; that is, cases where certain persons pass from one state to others, and, when in one state, they have no memory of either. This fact will enable us to account for the way in which clairvoyants sometimes get knowledge of books and things. They may read a book in one state, and in another state, when they do not remember to have done so; they may give an account of what they have read, without being aware of the manner in which their information was obtained.

Ecstasy.

Removed from its normal place. Thus, when the soul is *exalted* in a state of *Trance*, or very much excited with emotion, from whatever cause. It is sometimes written *extase*, or *extasis*; *ex*, from, and *istasthai*, to place; when the mind is unsettled, and removed from its normal condition.

"And whether that which we call *extasy* be not dreaming with the eyes open, I leave to be examined." — *Locke on Hum. Und.* b. II. c. 19

"This is the very coinage of your brain
This bodiless creation *extasy* is very cunning in —
Ham. Extasy?
My pulse as yours doth temperately keep time,
And makes as healthful music." — *Shakspeare.*

Writers upon this subject have generally agreed in using this term to designate the most *exalted state* which the mind can reach, while in the body. It is certain, that most of what are called the "higher phenomena," such as clairvoyance, intervision, prevision, and intuition, occur in a state of extase. Having myself seen very

many cases, of what were supposed to be the highest, I do not hesitate to say, that they present some of the most interesting phenomena that ever attracted the attention of human beings. To describe these states is impossible. They must be witnessed to be appreciated. It is common among the Roman Catholics, and various other sects of Christians, and is often brought on by religious excitement. (See "Letter from the Earl of Shrewsbury, Descriptive of the estatica of Caldara and Addolorata of Capriana." New York, Coperly and Sons, 1843. A Review of this pamphlet will be found in Pathetism, edition of 1843, p. 184.)

Ghost.

A word that may be said to signify any thing seen: a vision, a spirit, who has left the human body. It is nearly synonymous with apparition, though more generally used to designate a spiritual form.

> "The *ghosts* rejected are the unhappy crew,
> Deprived of sepulchres and funeral due;
> The boatman, Charon; those, the buried host,
> He ferries over to the further coast."
>
> *Dryden, Virg. Æn.* b. VI.

Pathetism easily accounts for many appearances to which this term has been applied, as we know, that when the mind is *abnormally* excited, it may see ghosts, or any thing else, which comes within the range of the imagination.

I suppose the following account (published at the time) gives a description of the first *experiment* of this kind which was performed in a promiscuous public assembly:—

"Mr. Sunderland informed the audience that he would induce that state of *Mental Hallucination* called

'second sight,' on a person in the *waking condition.* And sure enough, the lady, with her *eyes wide open*, arose, and stretched out her hands towards what she took to be her deceased father! And what was still more remarkable, if possible, at this instant, another lady, who sat near, and *one who had never been mesmerized at all*, gave a most piercing shriek, declaring that she also saw the spirit of her deceased sister; and it was some minutes before Mr. Sunderland succeeded in composing her mind."—*Providence Evening Chronicle, October* 21, 1843.

Hallucination.

A state of mind in which one *errs*, *blunders*, and offends against the light of reason.

> "Adorning richly, for the poet's sake,
> Some poor *hallucinating* scribe's mistake."—*Byron.*

And, is it a desirable condition of mind, for one person to be so impressed, or controlled by another, that he cannot tell the difference between truth and falsehood, between a walking cane and a snake?

Perhaps we have no word which more aptly expresses a certain class of "experiments" on persons in a "waking state," of which so much was made by a class of lecturers a few years ago, and I am quite sure, that I have witnessed experiments where it was manifest enough that the "lecturer," "Doctor," or "Professor," as he styled himself, was as much hallucinated as any one upon whom his influence was exerted.

"I would once more repeat that Animal Magnetism is not a plaything, not a toy, not the amusement for an idle hour, not the means of gratifying a morbid craving for novelty or the marvellous. All such uses of it I abjure, and protest against as abuses. Neither is it a thing to be exhibited to gaping crowds for money; to crowds who stare and laugh, and go away thinking it very strange or very funny. It is a se-

rious subject, well worthy of the most earnest and devout attention we can give it. It is painful to see it abused to raise a laugh, and so strongly do I feel this, that, for my own share, I object to all *exhibition* of it, public or private, and only admit an exception when the exhibitor is in earnest, and his object is to convince those who feel an equally sincere desire for the truth. All exhibitions, in which mere amusement is the object, tend to degrade science, and to retard its progress." — *Dr. W. Gregory, Letters on Animal Magnetism*, p. 252.

Such is the power of *association*, that, for a time, those operated upon artificially, become really hallucinated or insane. Instances have come under my notice, where persons had been demented and remained permanently insane by the process of "Mesmerism," and especially by processes under the name of "Electrical Psychology," "Mental Alchemy," &c.

Hallucination, whether spontaneous or artificially induced, is a state of temporary *insanity*.

"I entirely disapprove of causing violent passions or emotions; as I do also of all those in which strong and *false* impressions, especially of a disagreeable nature, are made on the mind. Such experiments are not justifiable." — *Dr. W. Gregory, Letters on Animal Magnetism*, p. 106.

Illusion.

This term, more than the preceding, refers to the sense of *sight;* the other includes the state of the whole mind, not one of its faculties merely.

Illusion, from *illudere*, to play or sport upon. To cheat, deceive, beguile. A state of mind, in which the patient is wholly or partially deceived by *false* appearances.

> "The wanton's charms, however bright,
> Are like the false, *illusive* light,
> Whose flattering inauspicious blaze
> To precipices oft betrays." — *Thompson.*

Such are the impressions made upon the mind by artificial experiments that the sense of sight is either wholly suspended, or so perverted, that one *visible* object is taken for another.

Imagination.

That power of the human mind by which it forms to itself such *conceptions*, *fancies*, *images*, or *representations*, as are *falsely* taken for realities. Hence, we put it in the category of *influences* or *agencies* which operate upon the nervous system, and powerful indeed it must be, when we know that it has brought on every imaginable form of disease, of fanaticism, and insanity; and even death itself has been produced by it.

> "Lo, what a great thing is affection!
> Men may die of *imagination*,
> So deep may impressions be taken."
>
> *Id. Millere's Tale.*

In using this term, we should always bear in mind that, while the fancy, or *conception* of the mind may be *false*, and, therefore, merely in the *imagination*, the change which that conception induces in the nervous system is not imaginary but *real*, and it is the business of philosophy to explain how this comes to pass.

Miracle.

Into the theological sense in which this term is used, it is not the object of this work to enter. The proper signification of the word is, to *wonder*, something wonderful, unusual, and beyond the power of the spectators to comprehend. Such things have happened in all ages of the world. Nor do they necessarily imply a *suspension* of any of the laws of nature. That which is done, under this name, must come to pass according to some LAW, though we may not see or know what that law is.

In some religious sects besides the Papists and Mormons, the belief prevails, at the present time, in *mir-*

acles wrought by supernatural power, or by power which *interrupts* the laws of nature. (See "Discourse on Miracles wrought in the Roman Catholic Church," 1676; and "The Book of Mormon.")

Phantasy.

From a Greek word which signifies to *shine*, to *appear*. That which merely appears to the mind, not external, but an idea of something, which is not real.

> "All the interim is
> Like a *phantom* or a hideous dream." — *Shakspeare.*

It is a remarkable fact, that the descriptions which Emanuel Swedenborg gives of phantasies produced by spirits acting upon one another, are identical with the results produced by Pathetism, or so much like them, that one might be taken for the other. He says, —

"There are spirits who induce such appearances by *phantasies*, that they seem as if they were not. For example: if any thing is seen in the shade, or by moonlight, or even in open day, if the object be in a dark place, those spirits keep the mind of the beholder, fixedly and unceasingly, in the thought of some particular thing, either of an animal or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought the *phantasy* is increased, and that to such a degree, that the person is persuaded, and sees just as if the things were really there, when, nevertheless, they are nothing but *illusions*. Such occurrences take place with those who indulge much in phantasies, and are in *infirmity* of mind, and hence are rendered credulous. Such are visionaries." — *A. C.*, 1966.

Second Sight.

A peculiar sense which some people seem to possess of seeing persons and things that are not present. It is said to have been quite common in certain parts of Scotland, in Ireland, and many other parts of the world. We may admit, that much that has passed under this name is to be traced to the excited cerebral system of the patient, while perhaps there may have been cases

where spontaneous clairvoyance has been developed, so as to give a sight of persons at a distance. It is a common experiment in Pathetism, to so control the patient's mind that he may have the most vivid conceptions of persons that are not present at the time.

This term is also applied to prevision, or the sight or perception of events before they come to pass. (See Pathetism, 1843, p. 191, and edition of 1847, p. 109.)

Somnambulism.

This term properly signifies *sleep-walking*, and should not therefore be applied to any thing else. It has, however, been improperly used to designate a state of *Trance*, where there was no muscular action at all.

Somnipathy.

Sympathetic sleep; a state of Trance, superinduced by sympathy, or by any given process adopted for this purpose. So Somnipathist signifies a person in that state.

Spectre.

The same as apparition; the semblance or appearance of one who is dead.

> "The ghosts of traitors from the bridge descend,
> With bold, fantastic *spectres* to rejoice." — *Dryden.*

Sympathy.

As this idea runs through the theory explained in this work, it will be well for the reader to bear it constantly in mind. It is applied to *things* as well as *men;* to causes and effects.

1. In Natural Science it is used to signify the *tendency* of one thing to act upon another. Thus we say,

there is a *sympathy* between the iron and the loadstone.

2. In Medicine or Pathology, it is said to be *sympathy* when there is a "consent of parts," or a correspondence of various organs in similar sensations or conditions.

3. An agreement in the affections, which makes two persons agreed with each other.

4. Fellow feeling for another in distress.

Trance.

Supposed to come from a Latin word, signifying a passing over, or beyond. A state in which the spirit seems to have passed beyond all influences, through the external senses. It is said of the apostle Peter, that

"He fell into a *trance*, and saw heaven opened." — *Acts* 10 : 10.

This is a much better term by which to signify a certain *state*, than that of *sleep*, which has often been used in its stead. The term *sleep* cannot apply to any state in which the mind is perfectly *conscious*, and carries on conversation with others, as persons in the *trance* are known to do.

Thus far in respect to *results*. Now let us examine the terms used to designate the *means*, or causes of their induction.

Amulet.

A name applied to stones, metals, plants, or any substance worn upon the neck or on the body for *guarding* and preserving the wearer against *disease*, *witchcraft*, and *evils* of all kinds. (*A*, from, and *moles*, a heap or mass.) To drive away, to repel. Anciently, in the days of ignorance, they were common, as indeed they

are now, among the Arabs, the American Indians, Africans, &c.

The *phylacteries* (Ex. 13 : 9, 16.) of the Jews were worn for a similar purpose, as they are to the present day. These were little boxes or rolls of parchment, whereon were written certain words from their sacred writings.

The "earrings" and "gods" which the patriarch Jacob is said to have buried "under the oak by Sachem," (Gen. 35 : 4,) would seem to come under this head. Josephus, (Lib. 8. ch. 2, 5,) indeed, informs us that King Solomon employed the aid of a "charm" or "spell" for the purpose of assisting the virtues of a plant in the cure of epilepsy.

All substances worn about the body for keeping off disease, may be denominated *Amulets*. By the Jews they were called *Kamea*, by the Greeks *Phylacteries*, by the Romans *Amuleta*, or *Ligatura*, by the Papists *Agnus Dei*, and by the nations of Guinea, where they are still held in great veneration, they are called *Fetishes*. Their use may be traced back to the remotest and darkest periods of antiquity. And yet many people of this enlightened age do not seem to suspect how much they also are contributing to that superstition upon which the use of the Amulet has always depended. Many such people will rub a wart with a white bean, and then "throw the bean away over the right shoulder;" they will wear a red cord around the neck to prevent the nose from bleeding, or "drink magnetized water," swallow "magnetized medicines," wear "magnetic bands," and hold in their hands the "magnetized coin." Such are some of the new forms under which the use of the "Amulet" now ob-

tains among those who do not *profess* to have much faith in the old notions about the power of "charms" and "spells."

Animal Magnetism.

This term was brought into notice by Mesmer, and his pupil De Peysugur, in 1760; and its use, to the exclusion of all other terms, has been continued, generally, not only in France, but also in Germany, and indeed throughout Europe. It was first introduced in this country in 1836, by Dr. Charles Poyen. What it means, may be seen from the following definition, taken from Dr. Poyen's book, "Report on Magnetical Experiments," &c. Boston, 1836, p. 6.

"A state which is ordinarily produced in one individual by the *will* of another, performing certain *manual evolutions* for the purpose of causing it to take place." — *Med. Dic. Sciences*, vol. 21.

It should be constantly borne in mind, that whatever may be the term used, whether "Animal Magnetism," or "Fascination," or "Charm," *the thing* signified is one and the same, whether it be used to designate the *means* or process used, or the *susceptibilities* of the nervous system upon which the influence is exerted.

Phrenopathy.

This term was first used in the author's work on Pathetism, (edition of 1843, p. 128,) to signify those experiments performed on the mind by placing the fingers on the separate organs of the brain. From *phrenis*, mind, and *pascho*, to *feel*, *experience*, be acted upon. This was in 1842. But I soon afterwards satisfied myself, beyond all doubt, that artificial excitement of the mind, induced by placing the fingers, or the poles of a

magnetic battery, on the external surfaces of the head or the body, could not be relied upon as I at first supposed. And hence it was, that I never continued those experiments, nor did I rely upon them as a source of information in respect to determining the functions of the human mind.

And now, some eighteen years after I had ceased to use this term, for any very practical purposes, I see it has been adopted recently in advertisements in some of the Boston papers, in connection with that much perverted word, "Electro," and it is alleged the advertiser has made a "new discovery, to which the term, 'Electro-Phrenopathy' is applied! It is assumed that, by applying the magnetic forces to the brains, you can determine the correct diagnosis, and in this manner use electricity as a reliable means in all cases of disease." But it may be sufficient to remark here, that no one will admit these assumptions who has any knowledge either of Pathetism or Electricity. (See Dunglison's Physiology, vol. i. pp. 94 and 96; Percira's Materia Medica and Therapeutics, vol. i. p. 67, and authors therein quoted; Harrison on the Nervous System, p. 159; Sherwood's Motive Power of Organic Life, Magnet, vol. i. 1843; Pathetism, with Practical Instructions, &c., 1843; Boston Post, of December 4, 1843; Pathetism, an Essay, &c., 1847.)

Hypnotism.

This term was first used by Mr. Braid, of England, — a man whom Dr. Elliotson called at the time (1843) "a swaggering mechanic," — to signify the "nervous sleep," which he found to follow, when he caused certain persons to look, steadily, for a while, at an object placed

before the eyes for this purpose. But as all sleep may certainly be said to be "nervous," it hardly seems correct usage, to designate any one process for inducing it by this general term. And besides, we know very well, that the condition of the nervous system, brought about by this and similar processes, does not often resemble a state of *sleep* at all.

Neurology.

Although this term had long been in use, signifying the science of the nerves, yet it was adopted by Dr. J. R. Buchanan, some eighteen years since, for designating his peculiar method of inducing nervous phenomena, by simply placing his hand or finger on the patient's head or body. But this theory does not seem to have made many converts, and an examination of the following pages will perhaps satisfy the reader as to the reason why it cannot be relied upon as a science. Nervous changes, brought about in a peculiar class of people, by placing the hand on them, are interesting, as showing the susceptibility of the nervous system. But when we know that these changes vary to such an extent, when induced by different operators, and on different subjects, it becomes a matter of regret that authors should evince so much readiness to build up theories upon such questionable facts. Hence it is not strange that Dr. Buchanan's notions have never been received by any number of persons who are at all familiar with the laws which control the nervous system.

Od.

This term was first used by Reichenbach, to signify a substance *exhaled* from bodies, — from light, heat, and

electricity. He published a number of books on the subject, but unfortunately for science, the author of the *od* theory, like Mesmer, Perkins, Dr. Buchanan, and others, bases his notions on the stories told him by a *peculiar* class of "nervous people," whom he relied upon entirely for his deductions! Strange, that one making pretensions to philosophical accuracy should thus allow himself to be led into the vagaries of mental hallucination, and then report the *notions* of a very singular and odd class of people as a sufficient foundation for the theory which he has attempted to construct upon them.

Electricity.

Valid objections have often been urged against the use of the term *Electricity*, when speaking of the *Human Mind* or Spirit. The three kingdoms of the Universe are discrete and so distinct, one rising above the other, that the terms which designate the laws of one below, cannot justly be applied to another above. The term "*electrical*" belongs to the *Mineral* kingdom, which is *angular*. *Mental* laws are far above the earth; and hence to apply this term to the higher faculties of man's nature, is the same as if we were to say "*earthly* psychology," or "*mineral* soul," "*earthly* life," &c.

The term "electro" has been thought to give a charm to exhibitions of a certain class of experiments, made when the operator, perhaps, had neither science, philosophy, or good sense to exhibit in what he said and did.

A few years since these terms were used by a class of lecturers who pretended to have made the discovery of a "new science, as different from Mesmerism as darkness is from light." The assumption was, that by "holding a piece of coin" in the hand, and

"pressing the ulner nerve," certain wonderful results were produced.

The remark has often been made, that when mortals meet with phenomena that they cannot account for, they must, of course, attribute them to "electricity," for the very conclusive reason that they do not know what electricity is. And hence it is, that many of the claims in respect to *electricity* must be placed under the head of charlatanism. I have often noticed advertisements of these extravagant assumptions put forth from time to time in behalf of electricity or magnetism, like this one, which I quote from the Spiritual Age, newspaper: —

"The Harmonial Magnets, for the cure of disease of the throat, lungs, and visceral organs, upon new and scientific principles; by —— ——, M. D., Harmonial Physician of fifteen years' practice."

Recently, a "spiritual medium" advertised himself in possession of a "magnet," which was, he tells us, "revealed" to him by Dr. B. Franklin, a "cureall" which would cost the patient the moderate sum of fifteen dollars.

We cannot, perhaps, deny but that any man has a right to dub himself with any title he pleases, whether it be "Negro" or "Indian Doctor," or "Harmonial Physician." But what, pray, of "harmonial magnets?" Suppose some charlatan were next to advertise his treatment of the sick by "harmonial gravitation," or "harmonial moonshine?"

While we admit all that is really known of the electrical or magnetic forces throughout the universe, yet we cannot close our eyes to these wild and fanatical assumptions in behalf of numerous unfounded notions in respect to the curative powers of these forces — assumptions that harmonize truly with the ignorance of

those who put them forth, while they are discordant enough with science and philosophy. When we are told that electricity is always *reliable* in any and all forms of disease, we pronounce these assumptions false, no less than when the ignoramus thus pretends to give the diagnosis of disease with certainty. In the midst of these unfounded assumptions, let us look around and ascertain what those best informed on these matters have said upon the subject. Here, for instance, is the testimony of a learned Scotchman: —

"Although it may have been proved that electric currents do take place in the body during muscular action, yet there are many points which *electricity* cannot clear up; the analogies are partial only, and the presence of electrical currents *does not prove* these to be the causes of muscular action. They may be its effects." — *Letters on Animal Magnetism*, p. 151.

In this opinion, science and sound philosophy agree. And yet we know how common it has become for charlatans to pretend to give the true diagnosis by electricity alone! The notion that all the nervous functions are carried on by electricity, is a great fallacy. We admit that electricity may be present in all living organisms, but we deny that it has ever been demonstrated that the magnetic or electrical forces constitute the nervous or the vital functions. This is assumed by superficial writers, who, among numerous other things they utter which are true, mix up much that is mere conjecture, and of which there is not a particle of proof recognized by the scientific world.

Were our bodies magnetic or electrical, in the sense that is claimed by these charlatans, it is difficult to understand how we could live in a thunder shower, or surrounded as we are so constantly with ten thousand mineral conductors of these mysterious forces. Those

who work on iron and steel should be constantly shocked with electrical currents, and you would only need to have the invalid seize a lightning rod, and his disease would be drawn out of him, or more likely, perhaps, a thunderclap of lightning would dart into him, and thus his disease and his life would be consumed together.

One of the most barefaced and preposterous of this class is, in pretending to render certain medicines electrical, or magnetic, when it is so well known that magnetism is never permanent in fluids; indeed, no substance retains magnetism so permanently as the hardest steel. To assume, therefore, that fluids, "pills," "powders," "plasters," &c., are rendered permanently electrical or magnetic, only shows the charlatan to be ignorant or dishonest, or perhaps both.

In the London Athenæum (March 4, 1843) we find an article from Dr. Stark, from which the following conclusions are gathered, which go, as I think, very far towards proving what I have here stated.

1. That the nerves are *bad conductors* of electricity. They are filled with an oily substance, and are not so good conductors as the muscles, or fluids.

2. Galvanism, or electricity, like all other stimulants when applied continually, so far from producing the phenomena of life, produce *death.* If you take two muscles from an animal recently killed, with their respective nerves attached, and galvanize one of them with a feeble power, while you lay the other aside, you will find that the one galvanized loses its *contractility* long before the other, nor can it be restored again after being once destroyed! And the same results may follow when galvanism is applied to the living tissue. W. Phillip divided the pneumogastric nerves of two

dogs; the animals were as near alike as possible. To one he applied galvanism, and it died in two hours and a quarter, while the other, which was not galvanized, lived four hours, and might perhaps have lived longer, but it was killed by a blow on the head.

And from results such as these, we may see how egregiously those persons err, who recommend electricity as a "cureall" for every disease; in many cases we know it may be highly useful, but in others it may prove decidedly injurious.

3. The neurilema, or covering of the nerves, is not a *non-conductor*, as it should be, were the nerves themselves the channels for the conveyance of the magnetic forces. Hence, as the muscles and other organs into which the nerves run, are good conductors, there is no way for confining the galvanic fluid in the nerves. Hence, the power of the nervous system is not, and cannot be, either magnetism, electricity, or galvanism; for each of these is purely physical, and confined to the *mineral* kingdom. Hence, the motions which evolve *vital* or *mental* phenomena, are as much *above* these lower laws, as *life* and *reason* are above the mineral kingdom.

4. The nerves conduct as well after death, when neither electricity or any other stimulus will excite contraction in the muscles to which they lead. Were the nervous energy magnetic, this agency should produce the same results on the muscles after death, when conveyed through the nerves, that it does during life.

5. The results produced by experiments with magnetism, or electricity, upon the nervous system, prove just nothing at all; because we know that precisely the same results have been produced without galvanism, by mere *mechanical* or *chemical* stimuli.

And it is for these, and numerous other reasons, that you will never hear scientific men recommending "harmonial magnets" in the treatment of disease. And yet I know very well that magnetism and electricity, in the hands of the skilful physician, may be used as valuable *auxiliaries* in the treatment of numerous forms of disease, and it is because these forces have been successfully used, that ignorant mountebanks have put forth such monstrous assumptions in respect to their worthless nostrums, which they induce the poor invalid to swallow from his faith in the all-pervading forces of magnetism and electricity.

And similar objections lie against the use of such terms as "*Vital electricity.*" There may be some apparent correspondences in the phenomena of life and those induced by the well-known electrical and magnetic forces. But I have elsewhere attempted to show that vital or nervous phenomena are as far above electricity as mind is above matter; and hence, to apply these mineral terms to *vitality*, is not calculated to aid us in the processes of scientific investigation. Terms which have been appropriated in chemistry should not be wrested from their appropriate uses. The phenomena of life and mind must originate terms of their own, appropriate and significant of the higher laws which they are intended to designate.

If, then, neither Science nor Philosophy authorize the application of this term to the *nervous* action, how much more inappropriate must be its use for designating the laws of the human *mind.*

And the addition of "Animal," making it "*Animal* Magnetism," is more objectionable still; unless we wish to speak of man as a mere animal, or *beast.*

The term we want for designating the whole subject, including the *Idiopathic*, *Suggestive* and *Volitional*, or artificial nervous phenomena, is not one that belongs to any one person, as if the influence we speak of had originated with Mesmer, or was confined to one man; not a term which has been already appropriated to other departments of natural science, but one which, though not entirely original, yet is so much so as to be sufficiently *specific*, and at the same time partaking so much of the HUMAN, that it always must be understood as carrying in its meaning that which appertains to the nervous systems of human beings; that which has respect to *intelligence*, to mental or spiritual manifestations.

Bewitch.

To *enchant*, to *charm;* to overpower by allurement. This term is not always used in an evil sense, though the term *witchcraft* is.

> "Come, come away, frail, silly, fleshy wight,
> Nor let vain words *bewitch* thy manly heart."
> *Spenser, Fairy Queen*, b. i. c. 9.

"As for the term *witch* or *wizard*, they signify no more than a *wise* man or wise woman. In the word *wizard* it is plain at the very first sight. The most plain deduction of the name *witch* is from *wit*, as the noun *wit* is from the verb *weet*, which is to *know*. But usage has now appropriated this word to such a kind of skill and knowledge, as is out of the common road, or extraordinary. Nor did this peculiarity imply any unlawfulness. But there has since been a further restriction, and in which alone nowadays the words *witch* and *wizard* are used; and that is for one that has knowledge or skill, by virtue of either an express or implicit sociation, or *confederacy with some evil spirit*." — *Dr. More*, 1678.

However much of that which has passed under the name of *witchcraft* may be justly attributed to *ignorance*, *faith*, *fear*, and *superstition*, it may readily be admitted that *evil* spirits, out of the body, have never been very common where there were not "evil" or

ignorant spirits in the body to *believe*, *fear*, and *act* for them; and that as people become *good* and *intelligent*, the *disturbances* known under this name will necessarily disappear.

It is certain that occurrences have taken place in various localities throughout this country, within the last ten years, (previous to 1860,) which are abundantly sufficient to confirm some of the old notions as to the *super*human agency, in many developments, to which the term witchcraft has been applied. I myself have witnessed thousands of them — results which could not be accounted for by any of the known laws which appertain to this world. The only consistent explanation of these strange things which I have yet seen, is that which has been given in the writings of Swedenborg, especially in what he says about *obsession*. (See his *Apoc. Ex.*, 1182; *Spir. Diary*, 1902; *A. C.*, 5985, 5986.) Whether these things be precisely what they purport to be (spiritual), or not, the future must determine.

Charm.

Supposed to come from *carmen*, a verse or song, as it anciently signified a *secret* power, usually exerted by *singing* or shouting. It is also applied to certain substances, believed to have this power. Referred to in the Bible, Jer. 8 : 17.

> "Mine is the charm, whose mystic sway
> The spirits of past delight obey;
> Let but the tuneful talisman sound,
> And they come, like genii, hovering round." — *Moore.*

Dr. A. Clarke says (Com. on Ps. 58 : 4) the term *chober*, which we translate *charmer*, comes from a word that signifies, to *join*, to *put* together, i. e. certain unin-

telligible words which formed the charm or spell. And he adds, —

"It is a fact, that cannot be disputed with any show of reason, that, in ancient times, there were persons that *charmed*, lulled to inactivity, or professed to charm, serpents, so as to prevent them from biting."

(See Eccles. 10: 11.) The prince of Roman poets states the fact, —

"In the meadows, the cold snake is burst by *incantation*." — *Virg. Æcl*, 8, ver. 71.

The same author (Æn. 7, ver. 750) gives us the following account of the skill of *Umbro*, a priest of the Marubians: —

"Umbro, the brave Marubian priest, was there,
Sent by the Marsian monarch to the war.
The smiling olive, with her verdant boughs,
Shades his bright helmet and adorns his brows.
His *charms* in peace the furious serpent keep,
And lull the envenomed viper's race to sleep;
His healing hand allayed the raging pain,
And, at his touch, the poison fled again." — *Pitt.*

Allusions are often made to this power in the classics. It is not improbable but that Middleton referred to it, in the following passage, two hundred years ago: —

"I'll imitate the pities of old surgeons
To this lost limb, who, ere they show their art,
Cast one asleep — then cut the diseased part."
Tragedy of "Beware of Women," published in 1657.

Indeed, the "*charm*" is retained in various forms to the present day, in many parts of Christendom, and used for curing burns, *fits*, &c. I knew a Methodist clergyman (Rev. B. Hibbard) who acquired a high celebrity by his skill in its use.

Enchantment.

Enchantment, from *in* and *cantare;* to sing a magic song, and thus to enrapture, to overpower with delight,

so as to *stun* the faculties of the mind, and deprive them of their power of action.

"In such a night,
Medea gathered the *enchanted* herbs,
Which did renew old Æson." — *Shakspeare.*

Fascination.

To charm, enchant, or bewitch *by the eyes;* to "eye bite." From *fascia*, a band, or banded; swathed.

"The Triballians and Illyrians, who with their very eyesight can witch, yea, and kill those whom they look wistly upon any long time." — *Holland, Pliny*, I. 155.

Incantation.

Magical songs; *in* and *canto*, to sing; because this power was exercised usually by repeating or singing verses.

"The Gothic Runers, to gain and establish the credit and admiration of their rhymes, turned the use of them very much to *incantations* and *charms.*" — *Sir W. Temple, of Poetry.*

Magic

This term originated probably among the Persians, as magi was used to signify philosophers, or great men, priests, or those learned in the "Black Art," or the science of producing wonderful effects by the (pretended) power of departed spirits. It is applied to various things used as instruments, as the "*Magic* wand," the "*Magic* square," "*Magic* art," &c.

Mesmerism.

Generally used to signify precisely the same thing as Animal Magnetism, though not always.

It is not much in use any where except in England; and, in this country only in a *technical* sense, to distin-

guish one process of operating from another. In all that was known under either of these terms, nothing was ever done without the "*will*," and "motions made with the hands." The processes of "Animal Magnetism," or "Mesmerism," are as follows:

Sit down in front of your patient. Take his hands in yours, or seize his thumbs so as to bring the balls of both your thumbs in contact with his. Fix your eyes upon his, and make a *strong effort of your will* for him to sink into a state of trance. After you have continued this process for ten or fifteen minutes, raise your hands, and *pass* them gently down each side of his head, over his shoulders, down his arms, and carry them off at the ends of his fingers. Continue these "passes" for half an hour or more.

To release or "wake up" the patient, reverse the passes up his arms, and over his head, extending your hands outwardly each time. Continue till the patient is completely restored, making an effort with your *will* at the same time.

Philters.

From *phileo*, to love. A potion *supposed* to have the power, when swallowed, of exciting love. To impregnate with a charm, to excite love.

Relics.

A term applied to the remains of dead bodies, old clothes, bones, &c., &c. Among the Roman Catholics, such things are preserved with great veneration, and often *believed* to have extraordinary power in curing diseases and working miracles. It is from the same laws of *association*, that the hair, garments, furniture,

finger rings, and portraits of deceased persons are preserved, with so much care.

Spells.

From the Saxon *spel*, a story, magic charm, or song; and hence comes the term *gospel*, from *God*, or *good*, and *spel*, a history or narrative. See Dr. A. Clarke's Commentary on Matthew, p. 19, and Webster's Dictionary, on this word. A good narrative. The term is used by Milton, —

"Begin, begin, the mystic *spell*, prepare;"

and by Shakspeare, —

"Start not, her actions shall be holy,
You hear my *spell* is lawful."

Talisman.

We are told that the Talisman originated among the Chaldeans, as, indeed, we may trace the use of this and similar terms to very remote periods of antiquity, — among the Chaldeans and the Persians. The word is from *teleo*, to terminate, and has a similar signification to Amulet, though the thing itself would seem to be a little more complicated. The talisman was, generally, a small *image*, cut out of stone, or any metallic substance.

Louis Napoleon, of France, is said to have in his possession the talisman or charm which was constantly worn by Charlemagne, and which was found suspended from the neck of the Emperor in the opening of the sepulchre in 1166. It was presented to Napoleon by the clergy of Aix-la-Chapelle, and on his death passed to the present Napoleon. The talisman is one of fine gold, of round form, set with gems, and in the centre are two rough sapphires, a portion of the Holy Cross,

besides other relics brought from Palestine. The history of this relic is, that it was presented to Charlemagne by Haroun al Raschid, in the year 797, with several relics of kindred value; the latter are shown at Aix-la-Chapelle to the present day; but the talisman was buried with Charlemagne, by whom it had been worn till his death in 814.

I have now lying before me what I suppose to be a number of Egyptian talismans, far more interesting to the antiquarian, even, than that of Charlemagne. They are from one of the pyramids, and made of copper, about three inches long, and shaped very much like a sarcophagus. They were procured in Egypt, and presented to me by Mr. John C. Hayden, of Stoneham, Massachusetts.

On the ancient talisman were carved numerous mysterious figures, which were said to be cut under a certain configuration of the planets, and which were believed to be powerfully efficacious, not only in averting diseases and various evils, but also in *making known what appertained to the future.* That *talismans*, or something of the kind, were used among the Jews anciently, is manifest from their sacred writings. Thus, it is said, that Rachel "stole the *images* (margin reads, *teraphim*) that were her father's." These "images" Laban calls his "*gods.*" Nor is it improbable but that the "*Urim* and *Thummim*," which the Jewish High Priest was directed to display upon his breast, was something of the talismanic kind. Exod. 28: 30. That the Urim and Thummim was consulted for similar purposes to that for which the Chaldean Talisman was used, is certain. "Demonologia," London, 1831, p. 101.

Such, then, are the terms which have from immemo-

rial time come into use, when speaking of *impressions* made upon the *mind*, or upon the nervous *system*, by things (real or imaginary) applied to the external senses. The means, being diversified, were designated, as a matter of course, by different terms; but the *Philosophy* by which the results were induced, the *rationale* of *Nervous Induction*, not being understood, no appropriate term seems to have been suggested for designating it. The ever-varying susceptibilities of the nervous system are such, that, operated upon now by one process, (charm,) and now by another, (Mesmerism,) it becomes an easy matter for uninformed persons to imagine that they have made a *new* discovery, when, in fact, they have merely made a *change* in the method of operating.

Marvellousness.

There is in Human Nature an inherent love of the *marvellous*. And cupidity may, and doubtless has, often tempted to the adoption of *new* names for old ideas, which have been put into new shapes for the purpose of exciting *curiosity*, which people will always be willing to pay more or less for having gratified. Hence it is, that whatever is mysterious, and beyond the power of comprehension, has more or less power over the functions of marvellousness, especially in those who are not well informed in respect to Nature's laws.

Magnetism.

There is a sense in which this much abused term may, and I think should, be used, when speaking of manipulations, for hygienic purposes, upon the human body. All those *motions* included in gymnastics, calis-

thenics, and what is called the movement cure, are magnetic, and I may add, electrical, in the true sense of those terms, when applied to vital phenomena. Motion evolves heat and life; and that heat which is generated in the human body by its own magnetism or its own motions is, certainly, more conducive to health than any external or artificial heat. All those exercises, therefore, those motions of the hands, the feet, the muscles, and of the whole body, in working, walking, dancing, are magnetic. And, as these motions may be practised on one's self, so we may thus become self-magnetized in a sense which is strictly scientific and philosophical. The muscles may be exercised by the patient himself, or by a nurse, or they may be worked by both together. But when thus manipulated and exercised, this is the most appropriate term for designating these motions. It is physical exercise, and the results are magnetic; that is, there is an increase of physical motion, an increase of the Vital Forces, and for designating the processes by which these results are developed, I know of no term more appropriate than the one here suggested.

Pathetism.

From *Πασχω*, *pascho*, to *experience*, be *affected* with any thing, good or bad; to *suffer*, to *feel*, to be *exposed* or *affected* in a particular manner *towards another*, or by any event. And from the same root, *Παθος*, *pathos*, *passion*, *affection*, that which is *suffered; love*, *kindness*, a *disease*, a *mental* perturbation, a passive state of the *mind* or the body; a *condition*, a *disposition;* and from which we have *Apathy*, *Idiopathy*, *Sympathy*, *Pathetic*, *Pathology*, *Homœopathy*, *Hydropathy*, and PATHETISM.

It is certainly desirable, when speaking of *new ideas*

or *things*, to use terms the most expressive of their real nature and laws. In examining Nervous Phenomena, whether *spontaneous* or *artificial*, three questions present themselves for an answer:

1. As to the *Idiosyncrasy*, the *quality* or *suceptibility* of the *body* or *mind*, which rendered it liable to the change.

2. As to the *Idiopathic Motion*, which was the immediate *cause* of the nervous change that has been induced. And,

3. As to the *Extrinsic Motion*, *Law*, *Influence*, *Association*, or *Suggestion*, which was the remote cause of the developed Phenomena.

These terms are sufficiently comprehensive to include all the Nervous or Mental Phenomena which come within the purview of our present undertaking. They will include all described in the preceding pages, if not all (if there be any others) that could be designated by any other terms. Thus:

1. *Spontaneous.* Such as are Idiopathic, and come on from the *Idiosyncrasy* of the patient. Indeed, by whatever cause, internal or external, they may be developed, they depend, first and last, upon the *temperament* of the patient.

2. *Suggestive.* This may include all that are superinduced through either of the external senses, *Hearing*, *Sight*, and *Feeling;* whether by physical substances applied to the patient's body, or an *idea* addressed to his mind.

3. *Volitional.* Effects cannot be induced by the mere will of one person, acting on another, till a *relation* has been established between the two by *Suggestion.* Certain changes may be developed by one's own

will, or by the will of another, after the *spheres* of the two have been sufficiently *assimilated.* But observe, that the Spontaneous Phenomena depend upon the *Idiosyncrasy* of the patient, and the *Suggestive* depend upon his Idiopathy, and the Volitional upon the Suggestive; or we may say, that this is the *order* in which these classes of results follow one another.

We say the one who *receives* an impression is *passive;* the agent or thing by which, or the person by whom it is given, is *active*, and whatever the result is, in all cases it may be said to partake of the nature of *sympathy*, either mental or physical, inasmuch as a *sympathetic* result is one produced by *association.* One person is affected by his association with, or knowledge or belief of, another. Hence, I use a similar term, *Pathetism*, to signify the PHILOSOPHY of *Influences*, in, or upon, the Human Mind; not merely the susceptibilities of one who is *influenced*, but the *sphere* or qualities of the *agent* from whom the influence is received; so that whatever *emotion*, *volition*, or *action* is produced, this term signifies the *rationale* of its induction. Pathetism, therefore, is *the* term for signifying the rationale of abnormal, induced, or artificial nervous phenomena, by whatever means they may be produced, or whatever the state, (awake or asleep,) the patient may be in, when they are brought about. And as it seems to be more appropriate than any other, and has, to some considerable extent, been adopted by others, and is generally understood, it may not be improper for me to continue its use, at least, till a better one shall have been suggested.

PHILOSOPHICAL.

Principles of Pathetism.

I. Those states of the nervous system known as *Reverie*, *Dreaming*, *Somnambulism*, and *Trance*, are self-induced. They may be artificially or accidentally induced, the same as *fits*, weeping, laughing, joy, or sorrow.

II. Nervous changes, and mental states, such as have been known under the name of "Mesmerism," "Neurology," "Revivals," and "Spiritism," come on from sympathetic imitation, and from the laws of habit. This law of habit gives Force to persons and objects, real and imaginary, and it constitutes the "Influence" by which all these nervous phenomena may be developed. In this manner, a *thought*, an *idea* in the mind is the proximate cause. The *belief* is either of something imaginary, in the mind, or of something objective, outside. This *Habit* makes the *diathesis* to the Trance, and all its attendant phenomena; it gives *Force* to the *Laws of Association* by which the Trance comes on, and thus it is that it comes on when that state is associated with Religion, "Spirits," "Magnetic passes," or whatever else may have preceded the state, as the suggestive, or producing cause.

III. This law of habit, once sufficiently established in any given case, gives power to the mere volition of the operator. This happens only in extreme and very rare cases. This *Relation*, which gives Power to the human will of one person over the nervous system of another, can be formed only on certain conditions, which are under the control of the parties. Thus, —

1. The habit is commenced by mutual consent of parties. And this demonstrates the great and mischievous error in the ancient notions of witchcraft, when it was believed that persons could become bewitched without their knowledge, and against their wishes. Now, Pathetism shows how it is, that this very erroneous *belief* as to another's will gives Force to an *Idea* which overcomes and controls the nervous system. It is in the nature and constitution of the human mind to *yield*, and act out what is really *believed*, *hoped*, or *feared*.

2. This habit is formed through the use of all the external senses — *Sight*, *Hearing*, and *Feeling*. Hence the patient has all necessary opportunities for information, as to the operator's will and designs. The *acquaintance*, so to speak, the mixture of the mental spheres, the power which the operator acquires over the patient, is obtained by *words* and *motions* addressed to the mind through one or each of the external senses. Thus it is that man gains an influence over his dog or his horse. The preacher, and all public speakers, do the same. The idea is *talking*, *written*, and by motions and by sounds transmitted into the sensorium through the external senses, until this Relation is established, which gives *Force* to the Human will.

3. This *Relation*, as to its extent, sphere, or power,

depends on *time*, and the *motions* or means used in its formation. It is not spontaneous, it does not come into existence without the knowledge and consent of the parties. Nor can it be formed at all in certain cases. This depends on the *temperament*, *idiosyncrasy*, *health*, loves, and hopes, as to the use or object to be gained. A knowledge of these principles will subserve two important cases.

1. Ignorant people have imagined themselves bewitched and injured in their persons or property, by the malice of a witch or wizard, exercised over them by mere volition, without their knowledge or consent. But let it be borne in mind, that there is no such "influence" or power, which can be exercised over any human being, contrary to his belief. The "power" is in your *faith*. What you do not believe, as to the power of witches, cannot influence you in any way at all.

2. Multitudes of people, within a few years past, by hearing so much said on the subject of spiritism, have become "possessed" with the *idea* that "Spirits" have overpowered them, and got complete control of their minds. Many such have become quite insane, and some have committed suicide under the belief. But Pathetism shows how it is that the whole of this difficulty may be in the mind of the so-called medium. No "spirit," out of the body or in the body, can exercise any more influence over you, than you give to this *idea* or belief in spirits. Dispossess your mind of the belief in imaginary (or, which is the same thing) invisible personages, and your trouble is at an end.

Pathetism, therefore, is the only theory which explains how it is that certain *Ideas*, *Words*, *Motions*, *Associations*, persons and things, real or fictitious, be-

come the remote, or suggestive cause of the trance, and thus they are said to "influence" and "control" the patient, whenever the *idea* of the trance or the "influence" is suggested in any way to the mind. In a vast majority of cases, I may say in nine hundred and ninety-nine out of every thousand, the patient is "impressed," "influenced," and controlled, not according to any actual force brought to bear upon him, but according to his own *Idea*, his own *Faith*, *Hope*, or *Fear*, and to what may, will, or should be the change in his own case. This explains how it is that one is made sick from drinking a tumbler of pure milk, in which he is afterwards made to *believe* a nauseous drug had been dissolved; and how it was the criminal died who was made to belive that the stream of water he heard running while he was blindfolded was the blood from his slightly-punctured arm.

Thus Pathetism explains the power of *habit*, and the laws of *association*. One strain calls up the memory of the long-forgotten tune. And any given state of the nervous system, associated with any process for inducing it, will be at once suggested by that process. It makes no difference what the process is; when the Relation is once fully established, the process, (a look, a word, a sign, a particular time or place, a touch of the hand, a letter, a coin, a piece of paper or charcoal,) whatever it may be, (if not offensive,) will suggest the trance to the mind of the patient, and bring on the state with which it is associated.

Pathetism further explains how it comes to pass that persons of a peculiar temperament are entranced by the laws of *Sympathetic Imitation*. We laugh, we weep, from sympathetic imitation; all *panics*, all *revivals*, all

political *excitements*, are carried on by these same laws. The sight of one person entranced, "impresses," "influences," another; and thus "men go mad in crowds," while one by one they awake from the extremes of delusion into which the excitement had carried them.

And finally, Pathetism explains how it is that all and singular of the phenomena known under the processes of Animal Magnetism, and *Nervous* results, under the name of "Spiritism," may be *self-induced.* The LAW is this:

Impress the mind of your patient with the CERTAINTY *of the result, associated with the process adopted for producing it. Command him to fix his eyes, his attention, his whole mind upon it, and to expect it, until it comes. The thought, the conception, the* IDEA *of the state in the mind of the patient, is the immediate cause which brings it on.*

And thus it is Pathetism accounts for the nervous results which are erroneously attributed to "electricity," to "magnetism," to a "nervous fluid," to "od," and also to the influence of "departed spirits." The nervous phenomena now under notice may, indeed, for aught we know, be sometimes induced by one or either of the "influences" designated by the foregoing terms. But these phenomena should never be attributed to remote and extraordinary causes, when we know that causes exist in each nervous system adequate for their production, and the constant operation of which we are in the daily and hourly habit of observing.

In all systems which come under the general head of Philosophy, Science, or Theology, it will be observed, there is some *one* leading *idea*, or peculiar characteristic which distinguishes one system from another. So in all

treatises upon Mental Philosophy, each of which has had its receivers, and each based upon, or constituted by, some one leading principle which separates it from all others.

In answer, then, to the question, as to what constitutes the Theory of Pathetism, and by which it becomes a distinct system of Mental Philosophy, the following statement is made:—

1. The triune of all things, in Essence, Form, and Use.

2. The Philosophy of SPHERES, Natural, Human, and Divine. The qualities of things, the sources whence originate all Sympathies, Antipathies, Apathies, Attractions, (love,) and repulsions, (hatred.)

3. The doctrine of RELATIONS, Correspondences, Associations, whence originates Power, physical and moral.

Perhaps the leading *Idea* may be comprehended in Triune of things. The theory I suppose to be *original* only in a partial sense, as we know that Nature's laws are as old as the Universe itself. But in no previous publications, it is believed, will they be found so distinctly elaborated, and *systematized*, as in my "Book of Human Nature," and "Theory of Nutrition," in which I have given my peculiar views of the *Vis Medicatrix Naturæ*, and the *Nutritive Fluid*. These views will enable us to give a rational account of the cures alleged to have been performed by Pathetism, or, as is said, by "Spiritual Influence." That the sick have been healed without the use of physical means, seems now to be generally admitted. The true Theory of Nutrition will explain how these and all other cures must be performed.

Man has *three* senses, *Hearing*, *Seeing*, and *Feeling*, (Smell and Taste are included in Feeling;) so the same results may be induced, (awake or entranced,) by addressing one, or all of these senses. And then, after the RELATION has been once established through the external senses, then, and not till then, results may be induced merely by volition.

Let us now proceed to consider, with a little more minuteness, the rationale of their induction.

Spheres.

As the term *Sphere* has an important and comprehensive signification in this philosophy, it may be necessary to give to it some attention here.

1. It signifies not merely a *perfect* globe, or body, which is in every part equally distant from a point called its centre, but also the *extent*, or *circuit of motion*, peculiar to any given body.

2. The *extent*, or *circuit of knowledge*, peculiar to individuals.

3. *Rank*, or *order* of society, by which the relative position of one to another is determined.

4. The *extent*, or *circuit* of that which proceeds from any body or substance, the whole of the *influence* exerted from or by any one. Each individual, every animal, and every plant in the vegetable kingdom, every *mineral* even has a *sphere* of its own. Swedenborg says, —

"A *sphere* diffuses itself, not only from angels and spirits, but also, from all and each of the things which appear in that world, as from the trees and from their fruits there, from shrubs, and from their flowers, from herbs, and from grapes, yea, from earth, and from every

thing of them; this is universal, as well in things living as dead, that every thing is surrounded by *something similar* to that which is *within it*, and that this is continually *exhaled* from it; a *continual stream of effluvia* flows forth from a man, also from every animal, and likewise from trees, fruits, shrubs, flowers, yea, from metals and stones." — *D. L. & D. W.* 291–293.

Idiosyncrasies.

The following testimony is from Dr. M. Good: —

"We occasionally meet among mankind with a sort of sensation altogether wonderful and inexplicable. There are some persons so peculiarly affected by the presence of a particular object, that is neither seen, tasted, heard, smelled, or touched, as not only to be conscious of its presence, but to be in agony till it is removed. The vicinity of a cat not unfrequently produces such an effect, and I have been a witness to the most decisive proofs of this in several instances."

I knew a person who was so much affected with the smell of onions as to be unable to remain in the house where they were; and it is said Henry the Third, of France, could not endure the presence of a cat. Lord Chancellor Bacon fell down in a fit whenever there was an eclipse of the moon; the philosopher, Boyle, could not endure the sound of water drawn from a cock; Erasmus trembled at the smell or sight of fish; Marshal D'Albert fainted at the sight of a sucking pig; La Molie la Voyer could not endure the sound of music; and Shakspeare speaks of some person in his day who could not endure the sound of the bagpipe. The celebrated astronomer, Brahe, was totally paralyzed in his limbs at the sight of a live hare; and I have known

intelligent persons who could not endure the sight of a rat. Some persons are peculiarly affected on touching certain kinds of metals, and others are affected in the same way if they touch them only with their thoughts. An intelligent lady of my acquaintance had such an antipathy to spiders, that for eight years she retained the sense of disgust and horror which it gave her on finding one upon her person.

Now, it is quite certain, that these states of feeling do not depend upon the judgment, but they must have their origin in the peculiarity of the physical nature of each person. So it is in common life. There is a *sphere* surrounding every individual, and which you perceive at once when you approach him. On the first sight of one person you feel instinctively repelled, and you do not find it possible to feel pleased with being near to him, or to delight in his company. But with another person you are delighted at once. You feel an attachment to him, for which you can render no reason at all, no more than you could for the antipathy you felt for the other. All our feelings of love, friendship, and dislike are founded on these peculiarities of our nature.

Neurology.

This term has been used to designate a theory founded on results developed from susceptible persons, by touching different parts of the system with the fingers. It has made but few converts, and will never, probably, be relied upon as the true theory of the nervous functions, for the following reasons: —

1. Results developed by touching different parts of the body, are governed by the laws of *habit*, and by the laws of *association*, precisely as in *Mesmerism*, and

the phenomena produced by Reichenbach's "*od*." Take any dozen good subjects, and operate on them thus: Cause them all to believe that you design to induce precisely the same state of feeling in each one, and then touch each one in different places, but so that no one may know what was done to the other. Results brought on in this manner annihilate the notion of "Neurology."

2. Touch any number of persons, who have no suspicion of any design, and you will find no results follow confirmatory of the assumption in favor of "Neurology."

3. All nervous results, artificially induced, vary according to the notion of the operators. Thus of Mesmer, Reichenbach, Perkins, Greatrakes, and others; also of Moses, Wesley, and the French prophets. And this constant and universal variation in the characteristics of nervous phenomena, artificially induced, is one of the confirmations of the Theory of Pathetism, which, if not yet ranked among the positive sciences, yet it bids fair for becoming so, inasmuch as Pathetism accounts for the phenomena as they occur, which cannot be said of any other theory, old or new.

Od.

A German author, by the name of Reichenbach, has recently issued a number of publications, two of which bear the following titles: —

"Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relations to Vital Force."

"Somnambulism and Cramp."

The design is, to show that there is a *substance* eliminated from all bodies, as also from light and heat, which induces the phenomena of the trance, somnambulism, and fits! The best idea I can give of these works is,

they are like "two grains of wheat in a bushel of chaff." Reichenbach was a chemist, and well informed in natural science, but on the subject of Psychology, and the ever-varying susceptibilities of the nervous system, he has been most egregiously deceived, far more, even, than ever Mesmer was, when he believed that he threw the "magnetic fluid" from his own body into the tubs and the trees which magnetized his patient. Had the German operator gone far enough to perceive to what an extent he has imposed upon his own credulity, he would have discovered also that he could easily make his "sensitives" see the "odyle" fluid oozing from an abstract *idea!* And a pity it is that he did not carry his investigations far enough to ascertain that his *od* actually "streams forth" from a mere *thought* in the mind of his patients! Had he made this "important discovery," I very much doubt whether these books on the "odyle" *force* [?] would ever have been published. True it is that all bodies, all substances, all persons, have their *spheres.* These spheres are actual emanations from each body, or they are constituted by the changes which each body makes in the surrounding atmosphere. This doctrine originated not with the German philosopher, but was first the most plainly announced by Swedenborg, nearly a century ago. This fact admitted, the mass of experiments detailed by Reichenbach only go to show how very little indeed he really knew of the "Force" of imagination and credulity, which, it is so perfectly obvious, produced so large a proportion of what he calls his odyle phenomena. It seems never to have occurred to the enthusiastic mind of Reichenbach, that in his later work on what he calls "Somnambulism and Cramp," he contra-

dicts his previous theory in respect to the nature of "*od*." In this last work, he every where speaks of the *od* as a FORCE in nature, as really a Force as Electricity or Magnetism; and this Force, he tells us, brings on the Trance, and the phenomena of "Cramp," and convulsions! Now, I affirm that there is not a particle of evidence, recognized by philosophy or science, to prove that what we call "*od*," or the physical exhalations from physical bodies, is, in any legitimate sense of the term, a "FORCE;" Reichenbach himself says, (p. 226,) that the "od" effects nothing but "od." These are his words: —

"All odic flame may be made to flicker by currents of air, be diverted, caused to move, blown about, and broken up, *by blowing on it!* Meeting with solid bodies, it bends around them, follows their surfaces, and streams forward on them like flames of common fire."

The negative characteristics of this "od" are thus defined by Reichenbach: —

"1. It is a mere exhalation, a physical substance, that is given out of, or which surrounds, all other substances, and is in no sense intelligent, instinctive, or living, even! — p. 221.

2. It is very *slow* in its motions — so slow that you may 'almost follow it on a long wire, if you make haste.' — p. 223.

3. *Od* does *not* attract iron nor magnets, nor does it attract any other physical body. It is so weak, even, that it may be 'diverted' by a mere puff of air!' — p. 226.

4. *Od* can only be transferred from one body to another by physical contact; 'a mere approximation suffices for it, though with a weaker effect.' — *Ib.*

5. Its transferrence is slow, and 'requires several minutes for its completion.' — *Ib.*

6. The duration of the induced odic condition in bodies after complete charging is generally very brief. — *Ib.*

7. Although this odyle substance possesses polarity, like magnetism, yet, unlike magnetism, 'the odic flames issuing from opposite poles, exhibit no tendency to unite with one another.' — *Ib.*

8. About all the positive *action* on other bodies produced by this *od*, is in the case of a few 'nervous' or 'sensitive' people! But then, this influence is not reciprocal, like what takes place between two opposite poles of the magnet; the sensitive does not act upon the *od* at all."

And Reichenbach, without having designed any thing like a *pun* upon the word *od*, or *odd*, which is the term

he applies to designate the spheres of different substances, has, nevertheless, shown manifestly that he is dependent upon the testimony of an *odd* class of people for the truth of what he affirms. For instance, he gives the following account of them:—

"These are the persons who are generally regarded as capricious and whimsical; who cannot bear the color of yellow, while, more than others, they love the color of blue; who hate to look at themselves in a glass; who will not sit on the middle of a bench with others, but insist on having the corner seat; who cannot sleep on the left side; who cannot eat with a spoon or fork of German silver, or of any composition made to imitate silver; who cannot eat warm, much cooked, fat or sweet food, but have a passion for sour dishes; who dislike the heat of an iron stove, while they will bear an even greater heat from one of clay or porcelain; who, in an omnibus or railroad car, insist on having the windows open, no matter what the weather may be, and no matter whether their fellow-travellers fear colds and rheumatism, or not; who cannot bear to have any one behind their chair, and do not like to shake hands; who are subject to the influence of the moon, and shun its light as disagreeable," &c.

Now, as long as we know that from this class of *people* you may bring out almost any kind of "experiments" you please, and confirmatory of any theory, we cannot allow the weight to Reichenbach's assumptions which he himself seems to attach to them.

Many persons have relied on the statements of Reichenbach, as tending to show the identity between "animal magnetism" and what he calls *od*. But as "od" is not a "force," it cannot be generically *the same*, even were it true that animal magnetism were a force (which I do not admit) in the sense imagined by those not familiar with the functions and laws of the human mind. It is true that Reichenbach speaks of the "od" as being sufficient to account for the light seen in cases of rapid crystallization, the luminous appearances sometimes seen in graveyards, certain effects of digestion and respiration, and of many strange *antipathies* of mankind — all of which confirm Swedenborg's doctrine of the

spheres, while no one of his facts or experiments can be quoted in support of the notion that animal magnetism is a "force," (a physical substance, eliminated from one person, and *forced* into the body of another,) in the sense here intended.

Is it not more correct to consider all *exhalations* thrown off from the human body as *effete* and unhealthy? As a general fact they are so, we know, and hence it seems to me that these exhalations should not be spoken of as a "force," in the sense so zealously contended for by some. I would suggest whether it be not time for us to cease speaking of "od" as a "force?" Certainly we should not call it a "force" until it is proved to be one, and sure I am that this has never yet been done.

But I shall not have rendered justice to this subject of "od," I am sure, if I fail to notice the eager haste with which this notion has been seized upon by some of the clerical sectarians, who have adopted it as an antidote against the spread of Spiritism. Of this number, the "Rev. Asa Mahan, first president of Cleveland University," may be considered somewhat in the light of a leader. In 1855, he published a 12mo of some five hundred pages, entitled "Modern Mysteries Explained and Exposed." In this attempt, Mr. Mahan goes upon the assumption that Reichenbach's notion in respect to the *od* is true; and yet he speaks of having "exposed" or proved the falsehood of the mysteries which he traces to this same *od* as their cause. But, certainly, if the *od* notion be true, the mysteries must be a reality, of which this *od* is the producing cause.

Mr. Mahan's book was announced with a flourish of trumpets from the sectarian presses generally. For

months the papers teemed with preliminary notices, and Spiritists far and near were warned of the thunderbolts with which the Oberlin Professor was about to dash out their brains, if, indeed, they had any brains to be dashed out, which seemed to be a matter of some doubt. And so, after the Mountain had labored a while, the *Od* Theology was born.

We have had our "Old" and our "New Schools," our Andover and New Haven Theologies, which may now be considered as having passed away and become obsolete. They are superseded by the "Od" Theology. The Westminster and Assembly's Catechism were not sufficient. The Bible, the "old-fashioned Bible, that lay on the stand," was not sufficient for the battle against the "hypocritical monster," A. J. Davis, and the progressive views so generally prevalent under the name of Spiritism. But how was this to be done? The Bible, the ministry of Baxter and Calvin, and Toplady, and Hall, and Wesley, and Emmons, were not "sufficient for these things." The learned, Calvinistic, pious Mahan, could not find Bible enough, Holy Ghost enough, truth enough in all the records of the Protestant Faith with which to do sufficient service against the prevalence of liberal views, so Mr. Mahan concocts a new Theology, which he baptizes with the name of "Od," "the *odylic force*," which "tells fortunes," "suspends the laws of gravitation," moves heavy bodies without hands, and causes good and pious people, orthodox church members, to speak, dance, sing, write, preach, pray, and cut up "antic tricks," and all this, and more, is done while the persons are as *unconscious* of volition as the table or the chairs which this *od* jumps about as if the devil was in them! And this is the Od

Theology of the nineteenth century! This is the last resort of Tradition, and Bigotry, and Sectarianism! So be it. This book is written by one of the most competent divines in all the ranks of sectarian theology. To this complexion it has come. The work is read by all parties in theology, Catholic, Protestant, and Jews. It is Sectarianism "on its last legs." If it fail here, it fails forever.

Let us then come to the examination of this question in respect to what is called the "od." We want to know what is true, what has been proved, what is the foundation on which our author's most extraordinary assumptions are put forth concerning this "od."

With President Mahan, as a man, I have no controversy. I have known him for many years, and believe him to be the very best man that could have been found for doing the work he has done. But, alas for him! alas for the "salvation of a lost and ruined world!" if his teachings of the *Od* theology are to be relied upon. If there be, as he tells us, a creative FORCE in men, which impels them to act without volition, without consciousness, (and consequently without responsibility,) we are indeed "all afloat," and where we shall bring up, the Lord only knows.

My own experience in Psychology, and matters appertaining to what our author calls "the odylic FORCE," extends back some years, during which time I have not only read all the available works, whether German, French, or English, which have appeared, having any bearings on the subject, but as I have myself been engaged in "revivals of religion," and the "conversion of sinners," I shall be able to speak from my own personal knowledge, especially in reference to what our author

calls "the odylic *force*." In *od* matters, it may perhaps appear that the writer is somewhat in advance of President Mahan, who has never experimented on this subject at all professionally. I have done so for a series of years. Hence I am the more certain that Mr. Mahan has egregiously, fatally erred on this subject, and in his attempts to "expose" what he supposes to be error, he has, more than any one thing else, "exposed" his own ignorance of the subject on which he has written, and, withal, taught doctrines that are FATALLY SUBVERSIVE OF HUMAN RESPONSIBILITY!

All I propose in these remarks is, to show that he has misstated the real question; that he begs the question from first to last; that he has misstated facts; that he is confused in his ideas, and lacks reliable information on this subject; that he is inconsistent with himself; and finally, that his "Od theology" is subversive of human responsibility, and worse than the teachings of A. J. Davis, whom he denounces as a "hypocrite and impostor;" worse even than the rankest infidelity of Hobbs, of Hume, or Voltaire.

The true question is not as to whether communications are or are not made to mortals from Spirits out of the human body. The question at issue is in respect to *physical* bodies, *physical* laws, *physical* CAUSES for certain phenomena that have occurred! And yet on page 47 we have the "issue" stated, as to what Spiritists must or must not do! They must show that the laws of gravitation are suspended in certain cases by *Spirits* out of the human body! But, as the reader will perceive, the first and real question at issue has no reference to Spirits; it is a question as to physical laws, a question of physical bodies, a question of fact as to

the *what* of things. *What has occurred?* We all admit the phenomena in their fullest details. The table is raised from the floor, the laws of gravitation are overcome, and we ask, What has done it? *Do we know any physical cause* ADEQUATE *for producing the phenomena that have occurred?* This is the question.

Now if we cannot find any adequate physical cause, there may be such causes, for aught we know, or there may be purely Spiritual causes, which are matters of *belief* merely. For we may each believe what is sufficiently proved to our own spiritual senses. But this question is not one of mere belief. It is a question of *physical* facts. Has the "od," so called, of Reichenbach, any physical FORCE at all? And if so, how much force? Is it purely physical? Has it any such FORCE as is assumed by President Mahan?

From first to last, he does not attempt an argument on this question; nothing for proving that what we call "od," or the *sphere*, or insensible perspiration, ever has any "FORCE" at all! This is assumed without one particle of proof; nay, more, it is assumed in opposition to the explicit teachings of the German philosopher who originated this term of *od*, and who has done more to bring it into use than all other men in the world. He teaches us simply what Swedenborg calls the *sphere* of physical bodies. Reichenbach expressly declares that this *exhalation* has no force, it is INOPERATIVE, is slow, exceedingly slow in its motion, and is so perfectly weak that it is dissipated by a breath or puff of air! And yet Mr. Mahan would have us believe that philosophers (page 7) have taught that this *od* was a FORCE powerful enough to lift ponderous bodies, suspending the laws of gravitation, and overpowering even the

mind and nervous systems of mortals! Nay, he tells us that it is "the WILL FORCE," (page 341,) which not only pervades the human organism, but all nature, and by which the most astonishing effects may be produced! And then he sweeps through his book, taking all the way the very thing for granted which he should first have proved. That *od* is known to have any such "FORCE" as he assumes, I utterly deny! No true philosopher has ever proved, or assumed to have proved, any such idea; no one has ever taught any such doctrine. There is no such "Force" yet discovered; it exists only as a figment of the Professor's learning. The idea of "FORCE," physical FORCE, intelligent, physical FORCE, yes, *intelligent*, (unconscious,) physical FORCE, in this *od*, was never thought of until what are called "Spiritual Communications" occurred, and it became desirable to account for certain phenomena without Spirits, for which no *adequate* physical cause could be assigned! As to whether there be any *od* or not, President Mahan does not himself know by personal investigation and experience; he believes what he has heard suggested by others, that there is an *exhalation* eliminated out of physical bodies, called *od*. So he takes up this report, and then jumps at a most extraordinary conclusion in respect to its nature, properties, and "Force," which is wholly gratuitous, and utterly unsupported by facts or philosophy. It is manifestly absurd upon the very face of it. As if the mere insensible perspiration that passes off from all bodies, a mere vapor, so weak that it cannot resist a puff of air, and yet it is so very "odd" that it evinces intelligence, such as *love*, *hate*, and *choice* of means; it lifts a physical body of five hundred pounds; nay, it overpowers the human

mind, and compels people to act in a manner of which they have no consciousness whatever! And, for aught that he has shown, — indeed, this is the legitimate inference from his teachings, — this "od," this "WILL FORCE," is the power by which all the "revivals of religion" have been got up in past ages of the world, and it may have been the "Force" which impelled him to write the strange assumption we find put forth in the pages of this book!

The same remark is applicable to President Mahan, that may be made of all who have attempted to write on this subject of the so-called Spiritual phenomena. Not one of them has shown himself familiar with all the facts that have occurred. And if it be asked here, Who is sufficiently familiar with all the facts? I refer to the Rev. Dr. A. Phelps, of Stratford, Connecticut. And in saying this, I do not refer to the so-called Spiritists, or to those who are believers in the Spiritual theory; not at all. There are multitudes of intelligent, scientific gentlemen throughout the land, gentlemen not inferior to our author, who have witnessed these phenomena, but who will tell you, while they admit nothing in respect to the Spiritual theory, yet they insist that the phenomena have never been sufficiently accounted for by any laws that are known to appertain to this world.

But our author is evidently not familiar with this whole subject: and hence he has not only assumed what is not true in respect to the *od*, but he has fallen into numerous errors when speaking on collateral subjects.

Thus he confounds terms, (page 52,) where he calls a *state* or mental condition a "substance." He confounds the term "force" with a mere *medium*, through which

a force is exerted, (page 62.) He states as "a fact" about Pathetism, (page 108,) that which is not true in the sense he asserts. He tells us that the influence known as Pathetism has *polarity*, (page 49–50;) a north and south pole.

Speaking of this *od*, he says (page 63) it "has *polarity*, and the property of *attracting* and *repelling* OTHER BODIES." This is a great error. There is not the first particle of evidence that this *od* has the property of attracting and repelling other bodies. And it is marvellous how President Mahan could make a statement so important in its consequences, and yet so utterly unsupported. The *od* may attract or repel the *od*, according to Reichenbach, but nothing more. A vapor so attenuated, so utterly weak that it may be perverted by a puff of air, does not overcome the laws of gravitation in *other* bodies; much less does it overcome the human mind or the human body in the way the professor assumes. To talk in this way is an outrage upon science and sound philosophy. The Spiritual theory may be true or not, but if we know any thing of sound logic, any thing of science, any thing of Psychology, these extraordinary assumptions of President Mahan are not true.

As I have stated, our author throughout his book admits the facts of Spiritism, and also the principal facts of Pathetism and induced clairvoyance. In doing this he has given great offence to certain parties who fear the Spiritual theory may be true. To avoid that issue as long as possible, they ignore the facts *in toto*. Like the ancient philosopher, who refused to look through the telescope of Galileo, for, said he, "as sure as I do so, I shall be convinced!" So many of the

present day, in respect to these so-called Spiritual phenomena. They will not witness them, nor will they admit that others have witnessed them; for, once admitting the phenomena, they fear that they might be compelled to admit something more than what they know of this present world. It was for similar reasons that the class with whom our author is associated formerly denied the fact of clairvoyance. But now we find no one who ignores clairvoyance. Every body, all the clergy especially, believe in it; and they do so, not perhaps because they know from experiments of their own that it is true, but because a belief in it enables them to account for Spiritual manifestations!

But admitting (as I am willing to do) all our author says as to the *character* of these communications, he commits a gross and manifest fallacy in his reasoning on this feature of the subject. Because, he says, the communications never rise above the human mind, clairvoyant though they be, therefore they are produced by the "*od*ylic force!" But this does not follow.

1. For of the clairvoyant *power* nothing is known. It may be by Spirits out of the body, for aught we know.

2. Admitting clairvoyance to be true, and not knowing the power by which it is exercised, it *may* extend into the spiritual world for aught we know. And if so, Mr. A. J. Davis may have given correct accounts of the Council of Nice and the books of the Bible. President Mahan's inconsistency, therefore, consists in this: he admits the truth of clairvoyance, and because he can thus deny the fact of Spiritism, while in the same pages he denounces Mr. A. J. Davis as a "deliberate impostor," for having made certain statements merely from

the exercise of his *clairvoyant* powers! How is it that President Mahan does not seem to perceive that if clairvoyance can disprove the Spiritual theory, it may disprove the truth of the "old family Bible that lay on the stand;" or it may prove the truth of Mr. Davis's averment concerning the Council of Nice! Mr. "Clairvoyance" is President Mahan's own witness; and when he calls on him to testify against the Spiritual theory, he must be permitted to tell his own story in his own way. When clairvoyance does this, as we have seen, the evidence is not against the Spiritual theory, but for it; and, least of all, should our author turn upon his own witness, and denounce him as a "deliberate impostor." O Mr. Mahan, that was scarcely mannerly, scarcely the manly thing to do that! What, denounce Mr. Davis as a hypocrite for having exercised his clairvoyant "odylic force" on which you depend so much? This is hardly kind. And, besides, Mr. Davis was *un*conscious; he was under the power of President Mahan's "ODYLIC FORCE" when he uttered those sentiments about the Bible which our author denies. Why, then, denounce him? Is it justice, to say nothing of Christian charity, to denounce a man like Mr. Davis in this way, while acting in an "unconscious" state, under the controlling POWER of the "odylic force," which President Mahan tells us produces clairvoyance, and all the wonders of the world?

Speaking of the "odylic *force*," Mr. Mahan says, —

"It acts upon other objects, and is reacted upon by them as a very strong *attractive* and *repulsive* POWER; objects, in many instances, even without visible control, being driven from or drawn towards such individuals, and, in other particulars, acted upon in a very singular and unaccountable manner. The physical systems of such individuals are very powerfully affected, so powerfully as in many instances to derange TOTALLY *the action of the mental powers!*" — page 64.

So here we have mental derangement and irresponsible action. And what, now, becomes of all our author's Christian objections to the infidelity and materialism of Andrew Jackson Davis? Here is materialism as rank as any ever taught by Hobbes, or Hume, or Voltaire. Yes, materialism, and the annihilation of human responsibility, such as was never taught by Turk, or Jew, or Infidel, before the days of the Rev. Asa Mahan! Look at it, analyze it, make the best you can of it, it is rank impiety, an utter annihilation of all moral responsibility, and a covert for all the licentiousness and rascality which any mortal may choose to commit. It is the "will force," says our reverend author, "which overpowers the mental functions, suspends the laws of gravitation, annihilates human consciousness, and induces total derangement in the mental powers."

Such is the strange and unphilosophical position assumed by the "first president of the Cleveland University," for the purpose of refuting what he calls Spiritism.

How the churches, and the Christian sects generally, will receive this *od* theology, remains yet to be seen. Taught as it is by a most excellent man, a learned divine, it is not to be supposed for one moment that his name will not be AUTHORITY for many, who will gladly receive such teachings as a license for their iniquity. And if they should happen to be members of our author's own church, who should be detected in an infamous breach of the seventh commandment, what would he, what could he, say to them? If called to account, they appear with the Professor's book in their hands, and, pointing to the sixty-fourth page, they show his *authority* for their defence, when they affirm that it was

all done by the "odylic force," which overpowered their consciousness, and caused them to act as they did. To be consistent, Mr. Mahan could not object to such a defence, and, as his "od" theology prevails, we may expect to hear of this very excuse made by any and all the rascals in the land. They acted *unconsciously* by President Mahan's "odylic force!"

Now, what has our author "exposed?" Modern mysteries? Not at all. The phenomena of Spiritism? Why, he admits them all! And yet all through his book he speaks of *exposing* something! Well, I admit he has made an "expose" of something; but what that something is, whether it be himself or his subject, let the candid judge. The "mysteries" remain yet to be explained. Those who know the most of clairvoyance, say this power does not explain them. Those who know most of the "od," tell us that it is a mere vapor, an *exhalation*, wholly inoperative, and has no power at all. This does not explain them. Those who are understood to be the most experienced in Pathetism, tell us that influence is never extended over physical objects; it can never raise the table from the floor. Mesmerism says, "The power is not in me." The insensible perspiration, or odylic vapor, says, "'Tis not in me." The cause is yet to be discovered, and 'tis a consummation most devoutly to be wished, that when this difficult problem is solved, indeed, if it ever should be solved in this world, it may be done in a manner which shall do no injustice to the conditions which constitute the Moral Responsibility of human beings, and the highest good of the race.

But to return to Reichenbach; it may be in place to remark, that though there may be some apparent *uni-*

formity in the results which he developed from his "Sensitives," yet it must be borne in mind, that his own *nervous* or *mental sphere* entered into those experiments, and necessarily served to modify them in some form or other. A similar remark might be made on the experiments made by Dr. Buchanan, and the same may be said of experiments made by any man or woman, when they are performed through the nervous systems of one or more individuals.

The *sphere* of the operator may, and often does, direct, modify and control the whole! In cases, therefore, where certain *results* are *expected* by the operator, or by his patients, and which depend upon the nervous susceptibilities of either party, we must bear in mind how much these results *may* vary, and with how much caution we should deduce conclusions from such experiments, as applying, always, to physical bodies.

Popular Excitements.

It is manifest, from this *law*, which has its origin in the idiosyncrasy or *sphere* of different "preachers of the gospel," that what have been called "revivals of religion," have always had certain *characteristics*, depending on the *views* of the leaders by whom they were "got up." Thus, persons who were "converted" under the preaching of John Wesley, generally went through a certain routine of "feelings" and "exercises," as all have done, who have been since converted under the labors of Wesley's followers. But those attracted by the writings of Swedenborg are "converted" by a different process; and a similar remark might be made of "revivals" among the "Baptists," "Presbyterians," and "Mormons;" and, indeed, of particular "revivals" or

"conversions," under different preachers; — they are, always, in some respect, *characteristic*, both of the men by whose *spheres* or influences they are got up, and the *sectarian views* by which they are governed. Hence, we may see John Wesley in a Methodist "revival." We see George Fox in the Quaker meeting and costume; Ann Lee, in the Shaker habits, and the preacher, or founder of the *sect*, always, in his followers, and in the "experience," the views and feelings of all who are converted by their labors. In the nature of things, it must be so. Each one has his *peculiar sphere*, within which he will bring as many others as he finds congenial with himself, and the influence he exerts over them will distinguish him and them from all others, who are influenced by another *sphere*, essentially or altogether different.

And in these laws we find the reasons for that *caution* which all should exercise, before submitting their minds to the *influences* exercised by another. In each, there are certain *leading traits* of character, which they communicate. In one we may perceive the *destructiveness* of the tiger; in another, the *cunning* of the fox; another, the *secretiveness* of the cat; another, the *fidelity* of the dog; another, the *self-esteem* of the peacock; another, the *stubbornness* of the donkey; and so of the swine, the goat, the lion, the horse, &c. We should be attracted by those who are *above* us in *goodness* and *truth*.

The conclusion we come to, then, is this: that *physical qualities* must be demonstrated by *physical results;* nervous *qualities* by nervous results; and mental *qualities* or spheres by mental phenomena. True, we may be able to form just conclusions, in respect to physical

bodies, from the effects they produce on the minds or nervous systems of "Sensitives," but the process must be very slow, as it is attended with many difficulties. It is an easy matter, indeed, to demonstrate whether a person is what Reichenbach calls a "Sensitive," or not; and so we may succeed in proving far more as to the *ever-varying susceptibilities of the nervous system*, than we can as to the *inherent* properties of the substances which may be made to operate upon them. Reichenbach commences his Treatise with the following remark: —

"If a strong magnet, capable of supporting ten pounds, be drawn downwards over the bodies of fifteen or twenty persons, without actually touching them, some among them will always be found to be excited by it in a *peculiar* manner."

Undoubtedly; and *similar* results would follow, if you passed a piece of chalk down their backs, *provided* they believed it was a magnet. Or, still better, blindfold the "fifteen or twenty persons," and do nothing to them, but *cause them to believe* you are passing a powerful magnet down their backs, and you will find the results generally the same.

Mental Spheres.

In order to comprehend, then, how it is that one mind controls another, we must remember that every mind has its *sphere*, in a higher sense, than can be said of physical bodies. And, the lower the organism, the lower its sphere.

Spheres affect spheres according to their *chemical*, *mental*, or *spiritual affinities*. So it is said the sphere of this *Earth* affects other globes, or is affected by them. The sphere of the *Sun* is determined by the extent and power of its heat and light. The spheres of two minds

assimilate or unite, according to their mental affinities, or are repelled by their inherent antipathies, over which neither of them may have much, if any, control.

And the allusion to the Earth and the Heavenly Bodies may suggest an idea with regard to *space*, which should be understood in order to comprehend how it is that *one mind may affect another at a distance.* The spheres of all bodies determine the influence they have upon one another, whatever the distance may be, or rather the distance is determined by their spheres. As the mind, therefore, ascends in the scale of existence, its sphere annihilates (so to speak) space; and hence it is, that *qualities* or states cannot be measured by space. What does *Love*, *Goodness*, *Joy*, *Hope*, know of space? And if these states exist without any reference to space, so may intuition, and the knowing faculties of the mind. Or, if we can understand the subject better, we may contemplate the spheres of physical bodies as the *media* through which they are perceived. And so the spheres of *animal* bodies may be the medium through which they affect one another, and the sphere of the mind the medium through which its knowledge is obtained. And this leads us to other *laws* of the nervous system, which we may now proceed to contemplate.

Sympathetic Imitation.

This doctrine of the *spheres*, or the *qualities* of things, explains how it comes to pass that certain persons may be compelled to *imitate* whatever they see done, or may be induced to *feel*, or *see*, or *do* whatever may be *suggested* to them, or they may have any *conception* of. And this very *susceptibility* to *sympathetic imitation* in certain persons, was described more than two hundred years ago.

"Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehensions and fear are so strong in this kind, that they will have such a disease. Or, if by some *soothsayer, wise man, fortune-teller*, or *physician*, [or lecturer,] they be told they shall have such a disease, they will so seriously apprehend it that they will instantly labor of it. If it be told them that they shall be sick on such a day, when that day comes they will surely be sick, and will be so terribly afflicted that *sometimes they will die upon it.*" — *Burton's Anat. Mel.*, vol. i, p. 221.

Mental Contagion.

If one person is said to see a ghost, it not unfrequently happens that a *sensibility is awakened* in the minds of many others, till the infection has spread, and ghosts are multiplied in proportion to the susceptibilities of the people who happen to hear the strange details of the departed spirits. So, if one in a family, or neighborhood, happens to have a singular dream, it is followed with others of the same kind. In a word, whatever is related to the strange or marvellous, whatever is calculated to excite *credulity* or *fear*, operates by *sympathy*, and in this way we may easily account for the prevalence of many crimes, and the various forms of delusion, which have, from time to time, so much disturbed and cursed the world.

There is a kind of *contagion*, purely mental, so to speak; there is a peculiar aptitude in minds, and society, to assume a peculiar train of thought or feeling, grave or gay, as the circumstances may dictate. The convulsions among the children in the poor-house at Haarlem, under the inspection of Boerhaave, were caused and cured by these laws.

Mr. Powers (Influence of the Imagination on the Nervous System) details the particulars of a family in Chelmsford, Massachusetts, where one of the children was affected with chorea, and five others exercised

themselves in imitating his odd gestures, until every one of them was irresistibly affected in the same way. And the spell was not broken until the father, one day, brought in a block and axe, and sternly threatened to take off the head of the first child who should exhibit any more of those singular gestures.

Dr. Haygarth gives a similar account of the effects of sympathy, which took place in 1796, among some peasants in the Island of Anglesey. It commenced with one female, and in a short time extended to some twenty others. And a similar account is given by Rev. Mr. Archibald, of Unst, (Edinburgh Medical and Surgical Journal, vol. iii. p. 438.) He says, at first the affection commenced with a female; but on her manifesting the affection at church, it was immediately communicated to others. And in another parish, some sixty persons were seized in the same way; and being carried out and laid in the yard, they would struggle and roar with all their might, for five or ten minutes, and then rise up without remembering any thing that had happened to them.

Sectarian Mania.

Affections of the same kind prevailed among the Anabaptists in Germany, and the French Prophets in Dauphiny, and in England; and after them the Quakers, and also among the Puritans of New England, in 1745, and more recently among the Methodists, Baptists, Presbyterians, and especially among the Mormons. Nor are these affections confined to Protestant sects; they have been equally prevalent among the Papists, and, indeed, among those who are not religiously disposed. I have been informed of similar affections among the Mahometans. A gentleman who has been

among them during seasons of prayer, states, that for some time he had seen some of them convulsed, and they would emit a kind of froth at the mouth. Those less favored would take this foam from the mouths of their companions, and by rubbing it upon their own bodies, would thus excite a similar state of feeling and action in themselves.

Diseases caused by Sympathy.

That the affections above described were communicated by the laws of *sympathetic imitation*, there can be no doubt. And it would be equally easy to show that many diseases deemed contagious have been communicated in the same way. The history of the Asiatic cholera would as plainly demonstrate the truth of this position, as it would prove that any such disease ever existed. In 1821, the cholera so raged in Bankok that in a short time four thousand persons died. The king appointed his nobles, priests, and astrologers to ascertain the cause of this scourge. After a long and very solemn investigation, it was the unanimous opinion of the council that it was produced by an evil spirit that visited their shore in the shape of a fish, and that it was only necessary to fire their guns to get rid of the monster. Accordingly the inhabitants assembled in masses on the beach with their guns, which they continued firing for some time, but without effect, as of those who were collected on the beach, seven hundred died there.

Crimes from Sympathy.

And the same might be said of other diseases and affections, both mental and physical, which are frequently known to gain upon individuals, families, neigh-

borhoods, and generally whole districts of country. Sometimes an enormous crime will be committed; and its flagrancy excites a kind of susceptibility in the mind of another, until it has been followed by a dozen or more of the same kind.

Some of the above language is from my larger work; a fact which, perhaps, I ought to mention here, lest it might be supposed it had found its way into these pages from the writings of Mr. A. J. Davis, without the usual signs of credit. Compare "The Great Harmonia," (1852,) vol. iii. pp. 92, 93, 96, 101, 102, and 136, with Pathetism, (1847,) pp. 74, 75, 105, 102, 101, and 111, page with page, in the order here set down. To be sure, the matter is of no consequence at all, except in so far as it may render me liable to the suspicion of having quoted from Mr. Davis, without credit, when I am merely using my own language.

Fanaticism from Sympathy.

If one person makes a profession of having been "magnetized by spirits," the *idea* impresses others in the same way, and thus *convulsions*, *jerks*, *fits*, and the like have been known to spread from one family and one neighborhood to another, till innumerable multitudes have become "obsessed" with the same impressions, however wild and absurd those impressions may prove to be.

The Relation.

To understand fully the *laws of association*, or the *source* whence one mind acquires POWER over another, we must bear in mind what has been said of the *spheres* or qualities of different minds. This will prepare us to

comprehend what is meant by that RELATION upon which all power depends. This relation must, of course, take its *character* and *extent* from the spheres in which two different minds are developed, and from the *sympathetic*, *imitative* susceptibilities of one of the parties.

If the brain is affected by the stomach, or *vice versa*, it is because they sustain a peculiar *relation* to each other, and so of every effect which comes to pass, throughout universal nature. Two things must not only exist, before the third is produced, but there must be a *relation* brought about between them; for, without this, there can be no cause, no effect of any kind. Some results may require more than two things to be combined, but it is a fact so well known, that no effect of any kind can be produced without a *relation* first established between an agent and a substance to be acted upon, that we need not stop here to argue this point. It is one of those self-evident truths, which every where first meets the opening senses of the human mind, and therefore is no more susceptible of proof than one's own *consciousness* of thinking, speaking, or acting. It will be sufficient, therefore, if I merely, in this connection, add what may be necessary to show how this first law of nature applies to the subject now under consideration.

Illustration.

If you take two pieces of soft, smooth iron, and apply them together, you will discover no attraction between them. But if you rub one upon the other, *lengthwise*, *in one direction*, only for a few minutes, you will perceive a mutual attraction between them. Now, we say this attraction depends on the *relation* established

between those two pieces of iron, by bringing them in contact in that peculiar manner. For, if you merely strike, or rub one upon the other, very little or no effects of this kind are produced. So, if you take an ordinary iron rod, and hold it horizontally, on applying the needle it will not show any signs of polarity; but hold the rod, for a time, perpendicularly to the earth, and it acquires polarity, so as to affect the needle. The reason to be assigned for this is, that in the one case, the rod sustains a *relation* to the earth, from which its polarity is derived, which it does not sustain in the other. Zinc and copper produce no galvanic effect till a relation is established between them by a suitable fluid.

So we say of light and heat. No effects are produced by the sun until his influence is extended to the earth, and a certain relation must be brought about between the earth and the sun before the process of vegetation is commenced; and not then, even, unless the sun is brought in contact with earth of a certain *quality*.

All chemical results come to pass from relations established between two or more substances; and the effects depend always upon the *spheres* or *qualities* of the bodies which are brought together. This law is universal. True, when you bring two poles of the same denomination in contact, a result is produced, but it is of a *negative* character: they mutually repel or destroy each other. But, to bring about a positive result, to change the state of one substance or body, it must be brought into relation with another of an opposite quality, — that is, one must be *positive* in respect to the other, which is *negative*. One is ACTIVE, the other is *passive*.

Power of Habit.

This relation is increased by habit, and sometimes acquires supreme control over the mind. This fact explains *how* it is that some persons are made sick by the mere *thought* of an emetic. The mind having become accustomed to the effects produced by the drug, the mere sight or *thought* of it calls up this relation, and the sickness follows. So, when the mind becomes habituated to the effects of any other medicine, or any peculiar *process* for the production of certain results, it is often affected by this relation in the same way.

Instance the condition of one confirmed in habits of intoxication. While the rum bottle is out of sight, he remains quiet and sober; but on merely seeing the vessel from which he has so often quaffed the bewitching liquid, his susceptibility is awakened at once, and his desire for it again becomes ungovernable, till he is carried into the vortex of destruction.

What is called the "association of ideas," is attributable to this same power. The sight of one object calls up another, with which it had become associated.

The first note of a well-known tune brings to mind the entire piece of music. Cases of severe toothache have often been cured by the mere sight of the forceps. Persons injured by fright, in cases of fire, or great danger, are sometimes alarmed on hearing similar sounds, or merely seeing any place or object which brings the scene again before the mind. Some will sink into a state of trance, by merely sitting in the chair where they have been often entranced before; and the sight of any place where the mind has been peculiarly impressed, revives the same feelings, and we live over

again the scenes which, otherwise, had remained entirely obliterated from recollection.

Power of Faith.

This relation, in some cases, seems to depend wholly upon the belief as to its nature, and the mind transfers it from one object to another. That the mind has this power, is proved by innumerable facts. How else did it come to pass that the opiate given by Dr. Gregory operated according to what the patient *thought* it was, and not according to its real nature? How else did it come to pass that Sir W. Ellis's patient was salivated with bread pills? Indeed, almost every practitioner of any considerable experience, will be found able to refer to cases of the same kind, when the effects of medicine have been just in proportion to the *faith* of the patient, and not according to their well-known medical properties.

So, when the IDEA of "spirits" having the power to cause "mediums" to fall into a state of trance, and to write, or speak, or to cure disease, once gets full possession of the mind, this *idea* or *belief will set the machinery of certain temperaments to work.* Thus it is that those results are brought about which are *acted out* by "spiritual mediums." As the mediums have no *conscious volition* in the matter, these results are supposed to come from departed spirits. But, unfortunately for "spiritualism," technically so called, neither the "mediums," nor the "spirits" who speak through them, have ever been able to show us *where the human ends and the really "spiritual" begins* in these *nervous* phenomena.

The Trance.

As we have seen, this term is used to signify a state of the nervous system, in which the mind is said to pass beyond the use of the external senses; a condition in which the mind is more or less active, without the normal consciousness of the external world. It is so much like dreaming that it is sometimes difficult to distinguish one of these states from the other. And a similar remark may be made of *reverie*, and cases of mild insanity. The pathology of these states seems to be so nearly the same, that they often run into one another, so that they appear to be traceable to similar conditions of the nervous system. The principal characteristics in a case of real trance are as follows: —

1. Insensibility to the external world. The senses of hearing, seeing, and feeling are suspended. Sometimes one of these senses seems to be transferred to different parts of the body; so that the patient has the sense of sight in the coronal region, the occiput, or the epigastrium.

2. The mind is active, similarly as in dreaming and somnambulism. The patient moves about, talks, writes, and adapts appropriate means to ends, even beyond his capacity when in his normal state. There are other traits, but in different cases they vary in temperature, rigidity of muscles, state of the pulse, and the activity of all the mental functions.

Ecstasy may be said to be the highest state of trance, when the mind is exalted to its utmost capacity in its emotions of joy. This state is rare, and occurs very seldom, being mostly confined to religious exercises.

That class who partake of what is called the nervous,

sanguine, and lymphatic temperaments, are the most liable to fall into a state of trance. Those persons denominated mediums, or who are the most susceptible to the processes of Pathetism, are generally found to be more or less scrofulous, and are liable to mental and physical activity when asleep. All human beings may be entranced; as all may dream, may, from various causes, become somnambulic, or may, at times, sink into a state of reverie, or become insane. The elements of human nature are the same in all; but in temperaments we differ, and with these differences in our idiosyncrasies, correspond, all those changes to which we apply the terms of dreaming, trance, and somnambulism.

The immediate cause of the trance, whether spontaneous or artificially produced, is always in the mind, or in the nervous system of the patient. If it would be correct to say that the cause of dreaming, or of a state of reverie, is in one's own mind, this must be equally true when said of the trance. It is *self-induced*, as really so as laughing, weeping, gaping, and common sleep. The suggestion may come from what we see in others, or from a thought, which, so to speak, sets the nerves in *motion*, which brings on the trance. Or, those motions may be excited by the state of the stomach, the health, or the state of the patient's own mind. But, whatever outside effluences may be attempted, they produce no effects, except as they find the mind, or the nervous system of the patient, in a suitable condition, when it is set in motion, and thus the trance is induced.

Hence it is manifest, that the remote causes of the trances may be as numerous as the forms and motions

of the entire universe. That is, any motion, real or imaginary, any word or action, any emotion, thought, or *idea*, which can occupy or touch the mind, may set in motion those nervous changes which constitute the trance state.

Now, we know what powers are within the range of *Faith*, *Hope*, and *Fear*, for creating and combining causes. These are the Faculties which carry us into the INVISIBLE WORLD, where, indeed, we have no use for either of our external senses. Once fairly into that world, and we have little or no use for the most enlarged sphere of experience; neither science nor philosophy are available here. In this fruitful region of causes the strongest intellects are overpowered,—wrecked, it may be, and carried away into the invisible intangible, where dreams and delusive phantoms forever hold supreme control.

Ecstasy, and the most interesting cases of trance, occur spontaneously, without any artificial processes adopted for their production. Hence it seems to me scarcely allowable to denominate those *habits*, now so common among a large class called "mediums," by the term *trance*. Whatever these habits may be, I am sure they cannot be justly denominated a state of real trance. As they are now occurring, they constitute a real *mania*, precisely similar to those sympathetic, imitative, nervous phenomena peculiar to the French Prophets, and all sectarian revivals. The "trance," under "spirit influence," as it is said, generally does not seem to have much of the abnormal in it. The patient closes his eyes, it may be, twitches his muscles, or makes awkward motions with his hands, but his external senses are under his own conscious control, which is never the

case in the real trance. Nor do the mental activities alone, in speaking, writing, or music, demonstrate the reality of the trance. Unusual excitements of Hope, Faith, Joy, and all the Intellectual Faculties, occur from religious association, when children and masses of people sing, preach, and pray, with an eloquence and pathos which astonishes the beholder. It is now forty years since I witnessed this kind of "inspiration," "visions," and trances in revivals. And I do not perceive why it may not be safe to look upon these nervous phenomena as of human origin, and to trace their induction to nervous and psychological laws. It may satisfy uninformed and superstitious people, to be told that all these strange results are induced by "the Spirit of God," or by "that old boss devil," or by a "spirit," or some imaginary personage from another world. But science and philosophy have claims upon us which cannot be met in this way.

It seems to me that the trance mania, now prevalent to a great extent in these United States, must be considered confirmatory of the theory of Pathetism. When we cease to account for nervous phenomena by physiological laws, or mental results by laws included in the science of Psychology, we are in danger of floating upon an ocean of thought without light, or any tangible safe guide on which to rely for direction. Nor is it strange when mortals overlook the *Forces* that are in themselves adequate for inducing the changes that occur, that they should slide into extremes of fanaticism, and imagine objects as far off as the stars in the heavens, to be the causes of what they themselves have said and done.

The testimony of such persons as generally become

the subjects of mental epidemics, cannot be relied upon certainly, not while they are, as they express it, "under the influence." The physician called to treat a case of fits, or insanity, must, for himself and for science, interpret the account which his patient gives of his own case. Persons the most easily hallucinated, as all media confessedly are, cannot be relied upon as the most competent to judge accurately as to the real nature of the "influence" which they suppose to have been exercised over them. I do not say that mortals are *never obsessed* by departed spirits; what I affirm is, that while there are ten thousand well known suggestive remote causes near at hand for inducing the trance, I do not perceive any necessity for attributing this state to departed spirits. And the question is made all the more doubtful, when it is admitted on all hands that it is utterly impossible in any case to demonstrate what is called "spirit influence." For no one is able to tell where the nervous functions cease, and the really spiritual begin. Who can say, when speaking of *nervous* phenomena, "This is pure spirit, and this is merely human?" And, as it is impossible to separate the human from the spiritual, it seems to me we are bound to account for nervous phenomena by laws that appertain to this world, where there are known causes enough present, and in the human organism, adequate for their induction.

Among the multitudes I have seen entranced, I have noticed invariably an incapacity in the subjects to judge accurately as to the rationale of the processes by which that state was induced. The erroneous notion taught under the name of Mesmerism in respect to the human *will*, has misled people, as may be easily shown by actual experiment. And this same error prevails in

respect to the "influence of spirits." The "spirits" have never entranced any one, except first through the external senses of the patient. That is, the patient, before he is ever entranced by "spirit influence" at all, must *hear* about spiritism, and when the *idea* is once formed in his mind by reading about it, by hearing others speak of it, or by seeing others entranced as under the so-called "spirit influence," his mind, his nervous system is thus rendered *plastic*, and he is *prepared for self-induction.* Nor have I ever found a case of trance produced in any medium by arrangement with "the spirits," without the medium's *knowledge.* Mediums fall into the trance any where and always, it may be, as it is said, under "spirit influence," when there is any occasion for expecting it; but when you get a promise from "the spirit," *unknown* to the medium whom that spirit is said to control, to induce the trance at some odd time when the medium is not expecting it, you will find, as I have, that the invisible "spirit" is *non est inventus.* The trance, then, is spontaneous; it comes on often without any artificial means. And as these cases are the most interesting in the study of the Pathology and the Philosophy of this subject, let us now proceed in their consideration.

Drs. Righellini and Pigatti describe, from their own observation, the trance of a man servant named Negretti, twenty-four years of age, who, from his eleventh year, had experienced attacks of the disease in March, not extending beyond April. March 16, 1740, after going to sleep on a bench in the kitchen, he first began to talk, then walked about, went to the dining room and spread a table for dinner, and placed himself behind a chair with a plate in his hand, as if waiting on his

master, the Marquis Luigi Sale. After waiting till he thought his master had dined, he cleared away, and put all the things into a basket, which he locked up in a cupboard. He afterwards warmed a bed, locked up the house, and prepared for rest. Being then awakened, and asked if he remembered what he had been doing, he answered, "No." Often, however, he did remember. On the 18th of the same month, he went through the same process, but instead of going to bed, went into the kitchen and sat down to supper. Dr. Righellini, with many others, was very curious to see him eat. At once recollecting himself, the man said, "How can I so forget? To-day is Friday, and I must not dine." He then locked up every thing, and went to bed. If water was thrown in his face, or his eyes were forcibly opened, he would awake, but remained some time faint and stupid. His eyes were firmly closed in the paroxysm, and he took no notice of a candle placed close to them. Sometimes he went against the wall, and even hurt himself severely. If any body pushed him, he got out of the way, and moved his arms rapidly on every side; and, if in a place with which he was not well acquainted, he felt all the objects around with his hand, and showed much inaccuracy; but in places familiar to him, he was not confused, and went through with his business well. After Dr. Pigatti had shut a door through which he had passed, he struck himself against it on returning. Sometimes he carried a candle about, but on a bottle being substituted, he carried it about as if it were a candle. Dr. Pigatti was certain he could not see. Once, in his sleep, he said he must go and hold a light to his master in the coach. Dr. Righellini followed him closely, and found that he stood at all the

corners of the streets with his torch not lighted, waiting a while in order that the coach, which he fancied was following, might pass, when the light was required. On one occasion he ate several cakes and some salad for which he had just asked the cook. He then went with a lighted candle into the cellar and drew wine, which he drank. He would carry a tray with wine-glasses and knives, and turn it obliquely, to avoid an accident, on passing through a narrow doorway. Dr. Pigatti once substituted some very strongly-seasoned cabbage for a salad which he had prepared, and had sat down to eat: he ate the cabbage, and then some pudding which was substituted for it, without perceiving the difference. At another time, having asked for wine, he drank water which was given to him; and sniffed ground coffee after asking for snuff.

Dr. Francesco Soave relates the case of Castelli, the pupil of an Italian apothecary. The youth was found asleep one night, translating Italian into French, and looking out the words in a dictionary. They put out his candle, when, finding himself in the dark, he began to grope for it, and went to light it at the kitchen fire, though other candles were alight in the room. At other times he had gone down to the shop and weighed out medicines, and talked to supposed customers. When any one conversed with him on a subject on which his mind was bent, he gave rational answers. He had been reading Macquer's Chemistry, and somebody altered his marks. This puzzled him, and he said, "*Bel piacere di togliermi i segni.*" He found his place and read aloud, but his voice growing fainter, his master told him to raise it, which he did. Yet he perceived none of the persons standing round him; "and though

he heard," says Dr. Soave, "any conversation which was in conformity with the train of his ideas, he heard nothing of the discourse which these persons held on other subjects. His eyes seemed to be very sensible to objects relating to his thoughts, but appeared to have no life in them; and so fixed were they, that when he read, he was observed not to move his eyes, but his whole head from one side of the page to the other."

In 1686, Lord Culpepper's brother was indicted at the Old Bailey for shooting one of the guards and his horse. He pleaded somnambulism, and was acquitted on producing ample evidence of the extraordinary things he did in his sleep. There is a somewhat similar story of a French gentleman, who rose in his sleep, crossed the Seine, fought a duel, and killed his antagonist, without recollecting any of the circumstances when awake.

A young man named Johns, at Cardrew, near Redruth, England, being asleep in the sumpter-house of that mine, was observed by two boys to rise and walk to the door, against which he leaned; shortly after, quitting this position, he walked to the engine shaft, and safely descended to the depth of twenty fathoms, where he was found by his comrades soon after, with his back resting on the ladder. They called to him to apprise him of the perilous situation, but he did not hear them, and they were obliged to shake him roughly till he awoke, when he appeared totally at a loss to account for his situation.

In the following cases a partial increase of mental power took place, as is sometimes noticed in insanity and common dreams, showing their similarity, as I have stated above:—

A boy dreamed that he got out of bed, and ascended to the summit of an enormous rock, where he found an eagle's nest, which he brought away with him, and placed under his bed. Now, the whole of these events actually took place; and what he conceived, on awaking, to be a mere dream, was found to have had an actual existence, by the nest being found in the precise spot where he imagined he had put it, and by the evidence of the spectators who beheld his perilous adventure. The precipice which he ascended was of a nature which must have baffled the most expert mountaineer, and such as, at other times, he could not have scaled.

Gassendi speaks of a man who often rose in his sleep, went into a cellar and drew wine, appearing to see in the dark as in the day; but when he awoke, either in the cellar or in the street, was obliged to grope his way back to bed. He often thought there was not light enough, and thought he had risen too early, and therefore struck a light. He tells of another who passed on stilts "over a torrent, asleep, one night, and on awaking was afraid to return before daylight, and before the water had subsided."

A female servant in the town of Chelmsford, England, surprised the family at four o'clock one morning, by walking down a flight of stairs in her sleep, and rapping at the bedroom door of her master, who inquired what she wanted; when, in her usual tone of voice, she requested some cotton, saying that she had torn her gown, but hoped that her mistress would forgive her, at the same time bursting into tears. Her fellow-servant, with whom she had been conversing for some time, observed her get out of bed, and quickly followed her, but not before she had related this pitiful

story. She then returned to her room, and a light having been procured, she was found groping to find her cotton box. Another person went to her, when, perceiving a difference in the voice, she called out, "That is a different voice — that is my mistress;" which was not the case — thus clearly showing she did not see the object before, although her eyes were wide open. Upon inquiry as to what was the matter, she only said that she wanted some cotton, but that her fellow-servant had been to her master and mistress making a fuss about it.

A lad named George David, sixteen years old, in the service of Mr. Hewson, a butcher in Bridge Road, Lambeth, England, at about twenty minutes past nine, one morning, bent forward in his chair, and rested his forehead on his hands, and in ten minutes started up, went for his whip, put on one spur, and went thence into the stable; not finding his own saddle in the proper place, he returned to the house and asked for it. Being asked what he wanted with it, he replied, to go his rounds. He returned to the stable, got on his horse without the saddle, and was proceeding to leave the stable; it was with much difficulty and force that Mr. Hewson, assisted by the other lad, could remove him from his horse; his strength was great, and it was with difficulty he was brought within doors. The lad considered himself as stopped at the turnpike gate, and took sixpence out of his pocket to be changed; and holding out his hand for the change, the sixpence was returned to him. He immediately observed, "None of your nonsense, that is the sixpence again; give me my change." When two pence halfpenny was given to him, he counted it over, and said, "None of your gammon, that is not right; I

want a penny more," making the three pence halfpenny, which was the proper change. He then said, "Give me my castor," (meaning his hat,) which slang term he had been in the habit of using, and then began to whip and spur to get his horse on. His pulse was at this time 136, full and hard; no change of countenance could be observed, nor any spasmodic affection of the muscles, the eyes remaining closed the whole of the time. During the time of bleeding, Mr. Hewson related a circumstance of a Mr. Harris, optician, in Holborn, whose son, some years since, walked out on the parapet of the house in his sleep. The boy joined in the conversation, and observed, "He lived at the corner of Brownlow Street." Soon after the arm was tied up, he unlaced one boot, and said he would go to bed. In three minutes from this time he awoke, got up, and asked what was the matter, (having been then one hour in the trance,) not having the slightest recollection of any thing that had passed, and wondered at his arm being tied up, and at the blood.

The case of Rachel Baker, or the sleeping preacher, as she was called, is well known. This lady fell into bad health, and under its influence she disturbed and amazed her family by her sleeping eloquence. Her parents made a tour with her of some length, and visited New York and some other of the cities of the Union. I know individuals who have heard her preach during the night; and it was customary, at tea parties, to put the lady into bed in a room adjacent to the drawing-room, in order that the persons present might hear her exhortations and prayers, delivered during a state of profound sleep.

Dr. Darwin relates the case of a young lady about

seventeen years of age, who, every day for five or six weeks, had fits of violent convulsions, then retchings, next equally violent hiccoughs, then tetanus, and at last somniloquism and somnambulism, becoming insensible, yet singing, quoting whole passages of poetry, and holding conversations with imaginary persons, and coming to herself with great surprise and fear, but with no recollection of what had happened. At length, she could walk about the room in the fit without running against the furniture, and evidently had some external sense; for she took a cup of tea, and expressed a fear that there was poison in it; and seemed to smell at a tuberose, and deliberated about breaking the stem, because it would make her sister so charmingly angry. She once heard a bell, was less melancholy when the shutters were open, and impatient if a hand was held over her eyes, or her hands were held down, saying "she could not tell what to do, as she could neither see nor move."

Gall describes the case of a young man at Berlin, who had extraordinary attacks from time to time. He was agitated in bed without consciousness; his movements and gestures showed a great activity of many internal organs; whatever was done to him, he did not perceive it; at length he jumped out of bed, and walked hastily in the apartment; his eyes were then fixed and open. He placed different obstacles in his way, which he removed with his hand, or carefully avoided; then he threw himself suddenly on his bed, was agitated there some time, and at length awoke and sat up, very much astonished at the number of curious persons who were about him.

M. Joseph de Koggenbach, at Friburg, in Brisgau,

told Dr. Gall, in the presence of many witnesses, that he had been a somnambulist from his infancy. In this state his tutor had made him read; made him look for places on the map, and he found them more readily than when awake; his eyes were always open and fixed; he did not move them, but turned his whole head. Many times they held him, but he felt the restraint, endeavored to liberate himself, but did not wake. Sometimes he said he should wake if they led him into the garden, and *this always happened.*

Professor Upham, of Bowdoin College, speaks of a farmer who rose in his sleep, went to his barn, and threshed out five bushels of rye in the dark, separating the grain from the straw with great exactness.

The Portland (Maine) Bulletin of November 1, 1842, refers to the case of Captain Jeremiah Brown, of that place, who, being sick, and confined to his berth while at sea, saw distinctly all that transpired around him. He saw vessels as they passed him, and others at anchor, told what took place on board of them, the truth of which was attested by his mate and others, to whom he related what he saw.

A scientific friend of the author's in New York, describes, in the Magnet for November, 1842, the case of his own sister, who would become exceedingly alarmed in a sound state of sleep. Her screams would arouse the whole family. Lights brought to her showed her eyes wide open, streaming with tears, while all efforts to bring her to a state of consciousness proved unavailing.

A patient in New York whom I recovered from a dreadful state of nervous derangement, often conversed in her sleep, and I have heard her repeat some

of the most beautiful strains of poetry, and of which she did not seem to have any knowledge in her normal state.

The case of the young ecclesiastic related by the Archbishop of Bourdeaux, is well known. He imagined himself one night, in the midst of winter, walking on the bank of a river, and seeing a child fall in, who was drowning. He instantly threw himself on his bed in the posture of swimming — performed the motions of swimming, till he seemed to have fatigued himself, when he felt on the corner of the bed a bunch of the covering, which he took for the child. He seized it with one hand, and continued to swim with the other, returning, as it were, to the bank of the river. He then laid down his burden, and came out of the water shivering, and his teeth chattering, as if he had been really in a frozen river. He said to those about him, that he was freezing — that he should die with cold — that his blood was frozen. He asked for a glass of brandy to warm him, but there being none at hand, they gave him water. He tasted it, perceived the cheat, and demanded more sharply, telling them the danger he was exposed to. They gave him some cordial, which he drank with much satisfaction, and said it gave him great comfort. He did not, however, awake, but went to bed again, and slept more tranquilly.

The Bishop further informs us, that this young man would arise from his sleep, go to his room, take pen, ink, and paper, and compose good sermons. When he had finished a page, he would read it aloud, and correct it. Once, he had written, *ce devin enfant;* in reading over the passage, he substituted *adorable* for *devin;* but observing that *ce* could not stand before *adorable*, he

added *t*. *The archbishop held a piece of pasteboard under his chin, to prevent him from seeing the paper on which he was writing, but he wrote on, not at all incommoded.* The paper on which he was writing was then removed, and another piece substituted, but he instantly perceived the change. He wrote pieces of music in this state, with his eyes closed. The words were under the music, and once were too large, and not placed exactly under the corresponding notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness.

The following is interesting, as it is the account which a somnambulist gives of himself, and his own feelings, as near as he could recollect while in that state. It is from a letter written me February 14, 1843, by Mr. John Wise, who has since become so famous as an aeronaut.

"From the age of ten to fifteen, it was almost a nightly habit with me to get up from my bed and travel through the whole house, unbarring the doors, and walking through the different apartments with the greatest ease in utter darkness, sometimes unlocking the back door, and travelling into the yard and out-houses, stopping at different places, and examining, apparently with the nicest precision, such articles as happened to fall in my way.

"Yet after being awakened, not the slightest recollection remained of what had happened. During some of these nocturnal excursions, I opened a dormer window, and crawled out thence to the very apex of the roof! On one of these occasions, after getting on the top of the house, I was awakened by a slight shower of rain, and it was with difficulty I made a safe descent by way of the next neighbor's house, which obliged me to rouse the family in order to get back to my bed again.

"The most singular feat, however, that I performed in the somnambulic state, was a situation that I got into, out of which I could not extricate myself again in a waking state, neither could I, upon trial, without the assistance of something to step on first, get into it again. The room in which I slept at this time had in it an old-fashioned cradle of double length, made for twin babes. This was placed upon a long, narrow keg, which stood on its ends, so that when standing alongside of it, the sides of the cradle came within two inches of my chin, and it was so poised, that a slight preponderance either way would capsize it. During one of my nocturnal perambulations in the middle of the night, by some means I got into this cradle, without the assistance of any thing that would enable me to step up, save some strange, inexplicable

cause. It was a cold winter night, and I became awakened while in the act of pulling books from around me, which were in the cradle at the time. After being perfectly awakened, it required a great deal of caution to support my centre of gravity, until I had called the assistance of some of the family to enable me to get down.

"In the somnambulic state, I am told my eyes are wide open, and have a glassy appearance. Although I would answer questions, and talk freely on subjects that were indicated by my conduct, yet it was next to impossible to waken me by any other process than the application of cold water. After a more advanced age, these symptoms have taken a different form, my nightly perambulations being confined to my chamber, and they are more particularly connected with the organs of hearing and vision. It does appear that, like the inner vision without the aid of the external eye, there is also a distinct faculty of hearing, independent of the external ear. This has been experienced by persons of my acquaintance. I have frequently hastened to the place from whence sounds appeared to come. Generally it appears to be the calling of my name, by persons whose voice I can recognize; but the most frequent delusions are through the eye. These symptoms, from their frequency, although not fearful in themselves, have been of late a source of annoyance, and they always occur in a half-waking condition. The clearer and smoother the chamber in which I sleep, the less am I annoyed with these delusions. Of these symptoms and their operations, I have a tolerable distinct recollection afterwards. I generally find myself sitting up in bed, in the act of getting up and moving towards the objects, which mostly appear to be human beings, and often persons of my acquaintance. Although this happens to me in a half-waking condition, still I possess the faculty of reasoning within myself upon the necessity of not minding these delusions, but seldom become perfectly satisfied until I get up and try to touch the object; but invariably get awake on being touched by another person. After being awakened, it has often appeared to me that a conflict had been going on between the material and spiritual functions."

A young lady about sixteen years of age made a public profession of religion, and connected herself with one of the Methodist Episcopal churches in New York, April 4, 1843. For ten days, she lay most of the time in a state of *trance*, as her religious friends called it. It commenced very soon after she had been much *excited*, and had professed to become completely sanctified. She was observed to fall into an apparently unconscious state, and the limbs becoming quite rigid, precisely like the cases I have before described of natural somnambulists, or when I have induced the state by Pathetism.

This was, undoubtedly, a case of somnambulism, although her friends (some of them) thought it quite

miraculous. She had, occasionally, a correct perception of the characters of different persons who entered her room, and addressed them in reproofs, or exhortations to prayer and praise, according to their various characters, though she had had no previous knowledge of them beforehand. When one entered her room who was believed to be good, she clasped her hands into the form of what she called "a crown," and placed them upon his head; and the statements she made about the characters, views and feelings of those who went to see her, were considered by her friends as the miraculous interpositions of the Divine Being.

One of her friends, a clerical lady, seemed to view it as quite profane, when I informed her that I had put persons into a state precisely similar, in which they had made descriptions of the characters of strangers, every way as correct and remarkable as in the present case. And it is curious enough, to see how honestly many good people will believe in a case of natural clairvoyance, when they are horror-struck at being told that the same state may be artificially induced, without any thing of the *miraculous* in it.

One of the most remarkable trances upon record, is that of the well-known William Tennent, a Presbyterian clergyman, then of Brunswick, New Jersey. There are persons now living who knew this man, and some who still believe he actually died, or left the body, and went to heaven. The following is his own account of it:—

"While I was conversing with my brother on the state of my soul, and the fears I had entertained of my future welfare, I found myself in an instant in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, and the impressions of which on my mind it is impossible to commu-

nicate to mortal man. I immediately reflected on my happy change, and thought — Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother disputing with the doctor. The three days during which I had appeared lifeless seemed to be not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock, that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears for at least three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention."

The Papists have, from the beginning of their history, manifested great enthusiasm in detailing accounts of what they call "miraculous" ecstasy; and they have circulated immense editions of a pamphlet, entitled, "The Virgins of the Tyrol," throughout this country and in Europe, which purports to give an account of two Austrian girls, who had been in this state for some eight years. The author of this pamphlet is said to be the "Earl of Shrewsbury;" but he does not seem to have been *shrewd* enough, whoever he may be, to see that he has been most egregiously deceived in supposing that no such results as he describes could be traced to the laws which induce a spontaneous state ot somnambulism. He thinks, because these girls were not "mesmerized" by any one, that their state must be miraculous. But that these virgins were of the sympathetic temperament, is fully proved by the account he himself has given of them. As these cases are deemed of so

much importance, no apology will be necessary for attempting, here, to show their identity, so far as there may be any thing real in them, with the common cases of somnambulism. As, for instance: —

1. Their health and temperament. It is well known that disease predisposes persons of a certain temperament to this state. And it is said of these girls, Maria, "in her early years, had various attacks of illness;" and, it seems, from 1832 she had been, most of the time, confined to her bed with indisposition. Her temperament is manifest, from expressions made of her like these: "Her hazel eye," and "her look is so open," &c. Similar expressions, also, occur of the other, Domenica, who, it is said, enjoyed good health till 1828, since which time she had been indisposed, and for more than eight years *confined to her bed.* Here, then, is the foundation for all the wonders of their trances.

2. The manner in which these states of trance were commenced. For instance, of Maria, it is said, —

"When, in 1832, she had attained her twentieth year, she evinced the first symptoms of ecstasy, falling into that state *each time she received the holy communion.*"

And of Domenica, it is also said, —

"In the year 1833, she was first observed to fall into ecstasy *after receiving the holy communion,* but without rising from her bed."

I have seen scores of persons, after kneeling in prayer, and others, when kneeling at the altar in Methodist churches for receiving the sacrament, fall into this state, and become apparently unconscious, *precisely* like what is said of these two nuns.

3. *Perceptions, without the use of the organs of sight or hearing.* Instances are given, where it is said these nuns had perceptions of the approach of the mass; and

one of them, it is said, as it was carried through the town, "turned to it as the needle turns to the pole." And this, the Catholic is taught to believe, is MIRACULOUS, and demonstrative of the truth of Popery.

4. *State of unconsciousness.* The authors of this book think it quite miraculous, that these "virgins," during their ecstasy, should have their "eyes wide open," without seeing, so that when "a candle is held near the eye," or when a fly lights upon the eyeball, they do not wink at all — a phenomenon now quite common.

5. *Surprising positions of the body.* It is mentioned as another miraculous effort of the Divine power, in the case of these virgins, that their bodies frequently assume very singular positions; as, for instance, one says she

"Had seen Maria raised up in the air so far, at least, as only to touch the bed with the very extremities of the feet."

6. *Effects of contact with others.* Every operator must have noticed the curious effects produced by merely touching persons of this peculiar sensibility, whether they be touched by the operator or any other person. So it is said of these virgins: —

"The chaplain desired me to touch her hand, when the slightest pressure of my finger upon hers made her own fall several inches, and put her into a swinging motion from side to side. This movement was considerably increased by the same person blowing at her gently with his breath, so exceedingly aerial and unsubstantial is her frame."

The above is a specimen of the manner of experimenting practised by the Papist priests on the "virgins of the Tyrol."

Again: we know how instinctively some temperaments shrink from the touch of persons. Just so these virgins: —

"During this period, her right arm hung down partly beyond the bed; I touched her hand, when it shrank from the touch like the leaf of a sensitive plant, and then, like it, remained in the new position which it had assumed."

7. *Manner of inducing and removing the ecstasy.* Some persons fall instantly into this state by merely touching them, and some sink into it by merely looking at them; and others fall into it when seated in the same chair where they had frequently been put to sleep before. Precisely so these "Virgins of the Tyrol:"

"When her confessor [in another place the priests are called '*the keepers of her conscience*,'] sees occasion to require it, she falls *at his bidding* into this state."

And thus she is *brought out* of it:

"Yet, with all this, it requires no effort, no noise, nor hardly any ostensible agency, to break the spell; a gentle touch or whisper from her confessor, or any ecclesiastic with whom she is acquainted, is sufficient to dissolve the charm, completely and at once."

I might trace the *identity* between these cases and the *ordinary* states of trance still further were it necessary. But the above is sufficient to put this fact beyond all doubt. But the devoted Papist will remind me, that I have not noticed two of the most remarkable miracles described in these cases; and he will ask how I account for the "Stigmata?" For instance, there are plates giving the appearance of these virgins, and one of them is represented as bleeding in the forehead and temples, the outside and inside of the hands, and in the insteps of the feet, and also in the side, in resemblance of the places in the body of Christ, where he was wounded when crucified! And we are told, that the blood is seen to ooze from these wounds *every Friday*, and while the patient lies upon her back the blood from the insteps actually runs *upwards towards her toes*, instead of following the laws of gravitation downward.

Nor is this the most of this story, for it is added, that one of these virgins "*has neither ate, nor drank, nor slept, for more than eight years!*" And to prove this account true, the book refers to another case, where a Papist is *said* to have lived "*for twenty years in perfect health and strength*, without tasting food at all!"

All I have to say to these representations is, to affirm their falsehood. And lies so monstrous put the shade of doubt on the other details in this book, though one could otherwise readily admit the truth of many of them, and this, too, without supposing there was any thing of the miraculous in them.

Many of the Papists, who affect to deny that the above cases have any resemblance to somnambulism, cannot certainly be ignorant of the fact, that one of their priests, named F. Girard, was tried in France, in 1733, for the liberties he took with a female, whom he was in the habit of throwing into a state of trance. That female declared that Girard had bewitched her; and many of her feats, after being thrown into trance by Girard, were as remarkable as any thing done by the Tyrol Virgins. Nor was this all. This female had the true "*stigmata*" in her hands, side, feet, and forehead, and which, it is said, the Catholic priest manifested his adoration for, by applying his lips to the places in a *peculiar* manner, quite too often for his own credit.

The case of a lady in Salem, Massachusetts, whom I saw in 1844, may be referred to, as exceeding the Tyrol Virgins in the miraculous. For eleven years she had not been noticed to sleep at all; and the various positions into which she was thrown by convulsions, are said to be almost incredible. Sometimes she was elevated from her bed, in an instant, perpendicularly; and at

other times pinned to the wall, or made to spin like a top, without the least effort.

The Senses.

It does not seem to be definitely settled, among writers on Mental Philosophy, as to with how many senses man is endowed. I have in my work on Human Nature attempted to show, that there are, strictly speaking, but three organs of external sense, corresponding with man's triune nature, *Feeling*, *Sight*, and *Hearing*. Smell and Taste are Functions of Feeling. Dr. B. Rush wrote an Essay on "The Moral Sense;" and Whewell, in his Philosophy of the Inductive Sciences, has argued the existence of a "Muscular Sense," which was taught also by Dr. T. Brown, of Edinburgh. But if the reasoning be relied upon for deducing the existence of these separate Senses, I do not see why we may not go on and prove that man has as many separate senses as he has distinct mental Faculties. Man has the "God-like" Faculty of Reason, which distinguishes him above all other animals. But, is there a Sense of Reason? And if so, what is its distinct external organ? I do not suppose the "Moral Sense" to depend exclusively on one Faculty of the Mind. It is peculiar to man, as the sense of Righteousness or Justice is peculiar to him. But, the sense of Right, it seems to me, partakes, more or less, of the entire mental constitution. One may have what is denominated "Conscientiousness," very large. But, if other Faculties (Reason, Benevolence, Acquisitiveness) do not yield to the demands of Justice, his moral sense must be feeble in proportion to these correspondences.

What we denominate the External Senses, depend on

certain Physiological and Pathological conditions. If these conditions be changed, the senses are impaired, and may, each of them, be wholly suspended or destroyed. The sense of Feeling is suspended by Pathetism, or by chloroform; and the sense of Hearing and the Sight are suspended, and even wholly destroyed, by disease, as the sense of Feeling may be destroyed by disease, also.

We have become accustomed to speak of "the five senses," not because there are five external senses, but rather because we have not yet properly understood the constitution of man's nature.

This view will the better enable us to see the beautiful correspondence between the Number and the Function of the senses which have respect to the external world, and the senses of the MIND, which correspond to Feeling, Hearing, and Sight. Thus, from the Love Element we have the Sense of Feeling, both physical and mental, and from the Wisdom Element we have Sight and Knowledge, whence comes Hearing, Understanding, and Judgment.

Contemplating the development of the senses after this Form, we may the more easily comprehend how it is that the Functions of the mind are separate and to be distinguished from those senses which adapt man to his condition in this material world. We learn, moreover, how it is that a state of the mind automatically suspends the senses. Thus, in *reverie*, or when the mind is *intensely* fixed on Sight, the hearing is suspended; when fixed on hearing the sight is suspended; and when fixed on sight and hearing, feeling is suspended. *Intensity* in one sense produces *obtuseness* in the others, which explains how it is that the mind is *self-inducted* and

rendered insensible to pain. In these cases, the sense of feeling is not annihilated, nor is it, often, so much suspended as it is *diverted.* The sight is diverted so that we do not see (notice) objects at the time, but afterwards we remember having seen them. We are spoken to, or hear sounds, that we do not notice at the time; but afterwards we remember having heard them.

Among the multitudes whom I have rendered insensible to pain while surgical operations were performed upon them, I have found numbers whom I could induce to remember the whole of the operation, although, at the time, they certainly appeared to be wholly unconscious; and from which I infer that in the trance the senses are, generally, and perhaps always, *diverted.*

In 1844, a Mr. Carey was entranced in Bangor, Maine, by Dr. Dean, while he had his thigh amputated without any consciousness of pain. Dr. Dean assured me that it required some eighty sittings, of about one hour each, to get Mr. Carey into a suitable state for the operation, which took nearly three fourths of an hour in its performance. The trance appeared to be profound and perfectly successful. About one year afterwards, I lectured in Bangor, when Mr. Carey attended, became entranced, and came upon the platform with others. At a favorable moment while he was entranced, I remarked to him that I would cause him to remember all the particulars of the amputation of his limb. And he instantly commenced and gave a correct account of all that the attending surgeons said and did to him on that occasion!

I have caused timid females, on my platform, in the presence of a thousand gazing at them at the time, to hold candles in each of their hands, without moving a

muscle, while the dentist saw by the light of those candles to extract their teeth. Had a muscle moved during the surgical operation, the whole audience could have detected it instantly. And yet, although these excitable, timid persons manifested not the slightest sense of pain in those difficult operations, I have (in all cases that I tested) found that they knew as well as I did what was done to them at the time. Such are the mysteries in the exercise of the mental functions which act through the external senses.

Self-Induction.

We are accustomed to marvel in the contemplation of peculiar mental powers which certain men have exercised over others. It is shown in Music, Sculpture, and Painting. It is felt on the field of battle, and exerted from the senate, the pulpit, and the forum. It sways and carries headlong large masses of people into extremes of fanaticism and folly. Thus of Moses, Mohammed, Alexander, and Bonaparte. The powers which these personages exerted over the minds of men have immortalized their names.

It does not depend on goodness, justice, or integrity of character; and yet, where these elements are harmoniously combined, they add vastly to human influence, as is manifest in the case of Jesus, Washington, and Franklin. At times, ignorant and even vicious persons acquire extraordinary power over others, as in the case of Joe Smith, the Mormon; and at other times, trivial, fortuitous circumstances invest obscure and ignorant women with an influence which astonishes the world, as in the case of Joan of Arc and Ann Lee.

Persons are known in every age, and among all

classes of people, whose influence over others fills the mind with wonder. And yet, after all, we should say, perhaps, that the most marvellous of all the Faculties ever exhibited by the human intellect, and among all the powers that it is possible for man to exert, the most wonderful is that POWER, which is inherent in all minds, of *Self-Induction*, that FORCE, by which the mind *entrances* and *withdraws itself* from the consciousness of pain. Sulphuric ether and chloroform bear no comparison, as *anæsthetic* agents, with this power of the human mind. Indeed, there is nothing like it; no other power known in the physical or mental world to be compared with this.

Often, when certain persons inhale gas for the purpose of producing insensibility while perilous surgical operations are performed upon them, the gas fails in one important result. I have seen patients manifest all the signs of pain while under the influence of chloroform, although sometimes they have no recollection of it after the operation is over. They suffer, it may be, from the effects of the gas, but not so in *self-induction:* in these cases, there is no sense, no knowledge, no memory of pain whatever. For the time being, the functions of the nerves of feeling are suspended; even death itself could not annihilate the sense of pain more effectually than it is done by one's own mind. And, what perhaps will surprise the reader, is the fact that this inherent power of self entrancement, or self induction, which each one has over his own nervous system, is far greater than any drugs, or any power known under the name of "Mesmerism," or which the will of one man can exercise over another. Indeed, all the wills of all the millions of men in the universe, combined on one man,

could not exert so much power over his sense of pain, as that man's own mind can exercise over himself. There is a secret power in each human being of self-control, a power of self-induction, which is greater than any other power, greater than can be exercised by any and all other minds, in the body or out.

When lecturing in Philadelphia, in 1847, I rendered a number of persons insensible to pain while surgical operations were performed upon them, and in witnessing these operations, the editor of the Sun newspaper gave to Pathetism the name of "Human Chloroform," appropriately enough, perhaps, as it is indeed an "operation under the influence of which your most cherished and deep-rooted prejudices are extirpated unconsciously to yourself." And yet, what could Pathetism, what could Omnipotence itself do, except as it works by immutable, eternal laws, those laws which go before all results, and which make the human mind what it is, with all its susceptibilities and powers? And man's own mind, thus constituted, possesses power over itself, power over one's own nerves, far greater than any other mind could possibly have over them. And for the possession of this power one mortal is never indebted to the will of another. It is not conferred by any "Professor," "Lecturer," "Doctor," "Medium," or "Spirit." "The kingdom of heaven is within you," whether you believe it or not. True it is Pathetism may assist you in calling it into exercise, as it may, indeed, be aroused by a word, a look, or by any event which may by design or incidentally arrest your attention, and set this mighty Force in motion. And thus we may be assisted, even when we have no knowledge of any such power, for the help comes, often without any direct knowledge or volition

in any one. This power, I suppose to be the "higher law," the presiding principle in what we denominate the *Vis Medicatrix Naturæ*, — the Self-Healing Forces, — which always perform the cure, whenever any cure is made. This power is in us, not outside but in the human mind. Witness its exhibition in the marvellous indifference with which the martyr endures his tortures. He walks with a bold and cheerful step to the stake, or to the scaffold, and takes no notice of the flames which devour his body. Nay, his flesh is lacerated with red hot pincers, and flayed from his body with the broadaxe, and yet he feels no pain. Timid women and children have been put to torture and the most cruel forms of death, while they have shown no sense of fear or pain.

Soldiers engaged in battle are hewn and cut to pieces, they are mangled and mutilated in forms shocking to think of, and yet, such is the power of the human mind to withdraw itself entirely from all consciousness of pain, such is the influence of *Fear*, *Hope*, and *Joy*, when either of these emotions are excited in any one, to a certain degree the mind withdraws itself from pain, and in most cases far more effectually than when under the influence of ether or chloroform.

The papers have recently (July, 1860) reported the case of a young girl in Baltimore, who was instantly struck blind, self-induced by this same power. She had been accused of some offence, and to clear herself, she called on "God to strike her blind if she were guilty." This silly imprecation excited her *Fear*, and immediate blindness followed.

In a pamphlet I published on this subject in 1847, I gave an account of a young farmer in Warwickshire, England, who was affected in a similar manner. On

finding his hedges broken, and the sticks carried away during a frosty season, determined to watch for the thief. He lay many cold hours under a haystack, and at length an old woman, like a witch in a play, approached, and began to pull up the hedge. He waited till she had tied her bundle of sticks, and was carrying them off, that he might convict her of theft, and then springing from his concealment, he seized his prey with violent threats. After some altercation, in which her load was left upon the ground, she kneeled upon the bundle of sticks, and raising her hands to Heaven, beneath the bright moon, then at the full, spoke to the farmer, already shivering with cold, "Heaven grant that thou mayst never know again the blessing to be warm." He complained of cold all the next day, and wore an upper coat, and in a few days another, and in a fortnight took to his bed, always saying nothing made him warm. He covered himself with very many blankets, and had a sieve over his face as he lay. From this one insane idea, he kept his bed above twenty years, for fear of the cold air, till at length he died.

Cases are on record where immediate death has followed from the principle we are now considering. So of the criminal condemned to die, upon whom the physicians were permitted to experiment. He was blindfolded, and when they pricked his arm to induce him to believe a vein was thus opened, a small stream of water was set to running, which he supposed to be his blood. The pulse corresponded with his state of mind, sinking and becoming more and more feeble, until it ceased to beat, and the man was dead. By this same principle people have been frightened to death, frightened into sectarianism, and frightened into disease. Thus the

hair is said sometimes to be turned white in the course of a short time. A man caught hold of a shrub, and saved himself from instant death, as he fell over a dangerous precipice. Having to remain in that perilous condition during the night, in the morning when found his hair had turned from black to gray. Diseases, such as the Asiatic cholera, spread by these laws and become epidemic, only because of these plastic susceptibilities of the human mind.

In the Boston Herald, of July 20, 1860, the case of a young girl in Cincinnati is reported, who was thus restored to sight from a state of total blindness. She was engaged to be married, but on becoming blind, she, for a long time, refused to bestow her hand upon a worthy young man who sincerely loved her. Medical skill was employed in vain, and for a long time the youth persisted in his suit, and at length made her believe that life with her, even if she were wholly blind, were better than a paradise where she was not.

Finally, after much importunity, her resolution was rescinded, and she became his wife; and, strange as it may seem, from that day her eyesight began to improve, and she is now able to read the finest print by gas light, without pain and without any apparent optical injury. Such was the influence of her own mind over her nervous system, by which its susceptibilities were excited, and the visual organs thus put in a plastic condition favorable for the *self-healing* energies of her vital system to work upon, and thus her sight was restored.

The same paper reports the case of a man near Rochester, New York, who, it is said, was charmed by a snake. Mr. Northrop, and several friends connected with the Central Road, were examining the bridges on

the road to ascertain whether they were safe or not. The whole party passed under a bridge, on one of the abutments of which a bird had built her nest. A large black snake lay on the stones, opposite the nest, charming the birds, and when Mr. Northrop passed between the snake and the birds, the charm was so strong that *the moment he caught sight of the snake* he stopped involuntarily, and stood perfectly motionless, until his friends, discovering his position, approached and killed the reptile, and relieved both Mr. Northrop and the birds from their unpleasant predicament.

All there is real in the numerous accounts published of birds said to have been "charmed" by snakes, is easily accounted for, when we learn the power which the sense of *fear* exercises over the nervous system of all animals as well as men. The notion that some material fluid passes from the serpent into the bird, I conceive to be entirely erroneous. The charm is from the sense of *fear*, and the above account of Mr. Northrop shows that he was *self-inducted*, charmed by his own sense of *danger*, when his own eye "caught a sight of the snake."

The case of a young lady was reported some years since, who fell over a frightful precipice at Niagara. She stretched herself out upon the edge of the dark chasm to gather wild flowers, and, as her "eye caught sight" of the fearful depths that yawned in the distance, her brain grew dizzy; she was fascinated by the sense of danger, and thus overcome, self-inducted, she threw herself into the jaws of death, and was dashed to pieces upon the rocks below. Similar stories are told of persons who have ascended high towers. On finding themselves at such giddy heights, the mind is

palsied with a sense of danger, and thus, self-inducted, they become the victims of their own fears, and, unconscious of what they do, leap into the arms of death, overcome entirely by the danger which their own minds have created.

The sense of danger, however, does not necessarily affect all temperaments in this manner. On some minds, it has an effect directly the reverse; it seems to take away all concern, and make the mind indifferent and stoical, until it becomes reckless and utterly devoid of fear.

My own observations have tended to convince me that the fear of death depends very much upon our temperament or physical organization. Many persons I have known have dreaded death in despite of their religious notions, while others have met death with a smile who had no faith in religion at all.

The state of the mind, or the views we take of Nature and the constitution of things, must have much to do in determining the feelings we may have of death. And these views are modified by the elements that enter into the composition of the physical system.

I have, at different times, had death so near, that I know what it is to realize it. And I suppose that I have myself as much instinctive horror of death as most other people. But, at the same time, from my own experience, I believe that the sufferings in view of immediate death arise from a *conflict* in the mind between hope and fear. When a lad, I was driven out to sea in a skiff, and while struggling against the tide and a severe gale, I was in horrible distress, but on yielding up my hope and my fear, and submitting my mind to the fate that awaited me, my distress was gone at once.

And so, when skating many years ago, on a river near a dam some thirty feet high, over which the water ran with great force. The ice had been cut out in the form of a triangle by the boys, to see its passage down on the rocks below. The corner of the triangular space extended up farther than I expected, and, in attempting to cross over to the boys on the other side, I fell in, of course. I caught hold of the ice, and held on with my finger nails, while the water ran with such force that it drew my feet out towards the dam. In that position I remained long enough to submit to my fear of instant death, and feel composed in its contemplation.

In the year 1834, I anticipated sudden death from having ignorantly taken a very large quantity of camphor, — enough, as the physician said, to have killed two men. On ascertaining my danger, I went out into the fields, and by violent exercise and a strong mental effort, I overcame the effects of the drug, and suffered no inconvenience from it. This was self-induction.

The accounts published of that terrible calamity which occurred at Lawrence, Massachusetts, in January, 1860, represented that some of the victims, imprisoned amidst the fallen ruins, from which they could not be extricated, broke out in hymns of joy when they saw the ruins on fire and their destruction certain. Abandoning hope and fear together, they submitted themselves to their inevitable doom, and thus their sufferings ceased even before they ceased to live.

It is well known to medical men, that in sickness, the delicate fastidiousness of the patient often interferes with the operation of medicine, and frequently great anxiety for the peculiar operation of a remedy prevents its action. In fever, the symptoms increase in intensity

by the most ordinary excitement of the mind. Whatever partakes of the mysterious will often exert a powerful influence upon certain temperaments. Hence, a prescription, made by a reputed "clairvoyant," will prove effectual, solely from the faith of the patient. Or, if the nostrum be prepared under "spirit direction," it acquires wonderful power, and succeeds with those who have faith in "spirits." The lives of many are saved by the faith and the confidence which are exercised in the skill of the attending physician. Nor can there be any reasonable doubt but that the faith of the patient, in a vast majority of cases, does far more good than all the medicines that are swallowed. When the body is weakened by disease, and the powers of life are almost stilled, a sudden excitement of the mind will give renewed vigor to the wasted frame, cause the blood to course more freely through the veins, and bestow the physical energy of health upon a system suffering previously from the debility of disease. We have an illustration of this in Henry IV. The Duke of Northumberland, having heard of the death of his son Hotspur while on his sick bed, thus speaks:—

"And as the wretch, whose fever-weakened joints,
Like strengthless hinges, buckle under life,
Impatient of his fit, breaks like a fire
Out of his keeper's arms,—even so my limbs,
Weakened with grief, being now enraged with grief,
Are thrice themselves. Hence, therefore, thou nice crutch!
A scaly gauntlet now, with joints of steel,
Must glove this hand; and hence, thou sickly quoif!"

Haller quotes a case of gout cured by a fit of anger. The severest toothache not unfrequently departs, on the approach of a dentist armed with a pair of forceps. The most whimsical remedies have proved efficacious in cramp; and many other diseases have been unable to

resist a necklace of toads, rings of coffin nails, and such epicurean niceties as gladiator's blood, raw liver, and vulture's brains. Intermittent fevers have been cured by the swallowing of live spiders, of the snuff of the candle, and by charms of various contrivances. One man with diarrhœa I know, who was cured by eating a piece of paper on which his prescription was written.

Not long since, a case was reported in the New Bedford (Massachusetts) papers, which proves, clearly enough, that faith is stronger than physic. The following is the substance of the story, the essential facts having been derived from the lady herself:

Miss Louisa James, a young lady of twenty-one years, the daughter of widow Mary Mitchell, of Fairhaven, had been ill for the greater part of a year past, and for the last four months had been confined to her bed. The physicians pronounced her disease one of the heart and lungs, and though the best of medical aid was procured, she continued to fail rapidly, until at last it was announced that human skill could do nothing more for her. For the last two months she lost all control of her lower limbs, and it was with the greatest difficulty that she could be moved. She was reduced so low that her stomach refused the slightest nourishment.

On Wednesday, the 8th ult., a female friend visited her, and in the course of a conversation, remarked that the Rev. Joseph K. Bellows, of New York, of the Second Advent persuasion — to which the invalid belonged — was in town. Miss James desired to see him, and in the evening he called at her residence. She felt that, should the reverend gentleman pray for her, she should recover; and after a short conversation, she made such a request. The clergyman and the mother of the

invalid knelt down, and a fervent and earnest prayer was offered up in her behalf. The mother says that before the minister prayed, the body of her daughter was cold as marble, and at the close of the exhortation she perspired freely. Miss James describes her sensations during the prayer as similar to those of a person receiving a galvanic shock. That night she passed comfortably, and in the morning arose and dressed herself without assistance, and on the following Sabbath attended church. She is now enjoying the best of health, and relishes the heartiest food.

Observe, now, how differently different classes of people interpret events of this kind. Among the papists, the cure is performed by "relics," or by touching a piece of bone, which the patient is made to believe, once belonged to some famous saint. Among "spiritists," the cure is performed by the "influence" of a "departed spirit;" or among sectarians who have a notion that the "Unchangeable" does change his purposes "in answer to prayer," these things are attributed to the "Holy Spirit." Among Mesmerists, they are attributed to the "power of the will," in the operator, exerted over the patient. When the patient happens to fall into the hands of one of the "pill men," whose "name is legion," then the account is published in the form of "a certificate of cure" of some wonderful "new medical discovery." Many such cases have I witnessed during the past forty years, and sure I am that faith heals far more than the medicines that are taken. It was never more true than now, "According to your faith it shall be unto you."

Here is a case, which I find (1860) recently reported in the papers. Mr. Willard, a blacksmith, living in

Ohio, at Cherry-tree Corners, about five miles from Vermilion, some four years ago (1860) had been injured and rendered lame by the kick of a horse he was shoeing. Since that time, he had been unable to walk a step, or even to leave his chair without assistance. Two months previous to his cure, he had a dream, or vision, directing him to be baptized by immersion, at a time and place designated, if he desired to be cured of his malady. He stated the circumstance to his family and neighbors, declaring his determination to strictly comply with the requirements of his vision. He expressed the utmost confidence in his restoration.

The affair created considerable excitement in the neighborhood, and became the principal topic of conversation for miles around. On the appointed day, the 22d of March, several hundred people gathered at a point on Chapel Creek, where the ceremony was to take place. The blacksmith arrived punctual to the hour, and was taken from his carriage to the bank of the stream. Two clergymen were present, but both refused to officiate, having no confidence in the so-called vision of the blacksmith. Two acquaintances of Willard expressed their willingness to assist in the solemn rite, and taking the sick man in their arms they walked into the water. He was immersed in the usual manner, and when he arose to his feet, he cried in a loud voice, "Glory to God! I told you so! I told you it would cure me! All that was required was faith!" &c. Mr. Willard then walked unattended from the water, and received the hearty congratulations of the multitude who crowded around him. He walked to his carriage with ease and elasticity, and to all appearance his lameness was entirely cured.

While giving lectures in Tremont Temple, Boston, in February, 1846, I was applied to by Capt. H. H. Watson, then employed at the Navy Yard, in Charlestown, to render his daughter, Mrs. Agnes Nichols, insensible, while a cancer might be cut from her breast. She had been under medical treatment for that tumor eighteen months, was twenty-three years of age, and weighed about one hundred and eighty pounds. The tumor had been examined by a number of the best physicians in the vicinity, and their opinions were unanimous that it should be removed by the knife. It caused her considerable pain, and was embedded, the doctors informed her, an inch or so below the surface. Her attending physician was the lamented Dr. J. B. Walker, a skilful surgeon. Before deciding finally upon its removal by the scalpel, he prescribed for her, and put on a plaster, but removed it the next day, as he found her symptoms aggravated.

As I was engaged with my public lectures, I consented to attempt her assistance on two conditions only. One was, that she should attend my lectures, for the purpose of becoming entranced; and the other was, that if the experiment were successful, then Captain Watson should publish an account of it, to which the consent of parties was given.

In the course of three weeks, I found Mrs. Nichols sufficiently under the influence of Pathetism to justify the hope that I should be able to carry her through the perils of the operation, which that excellent lady will bear me witness she dreaded nearly as much as she dreaded death. But I should remark here, that during the whole process of all I did for her, I never once saw or touched the surface where the cancer was located.

I did not even once pass my hand, purposely, over it; indeed, neither she nor myself spoke of the tumor, or scarcely, perhaps, thought of it, from the hour I commenced with her until the close.

Having matured my part of the work, the time was agreed upon (unknown to the patient) for the surgical operation to be performed, which was Sunday, February 22, 1846, at ten A. M., No. —, Salem Street, Charlestown, Massachusetts. I had had previous instructions from Dr. Walker to place the patient in bed on her back, with the left arm extended over her head.

The night previous was spent in sleepless anxiety by her family, and when the hour arrived, they could not be induced to be present in her chamber where the operation was to be performed. I had engaged with Mrs. Nichols to give her a sitting at the hour appointed, and am sure that she had not the remotest thought that we had arranged for the attendance of the surgeon that day. I went to her room accompanied only by Mary Jane Mason, to whose remarkable clairvoyant powers I have elsewhere alluded in these pages, and from her presence I was very much assisted in adjusting the position of my patient. At the appointed moment, I had Mrs. Nichols spell-bound in the position directed by the surgeon. Her whole muscular system was in a state of cold rigidity resembling the sleep of death. Four surgeons were waiting below, and now, upon notice which I gave them that all was ready, they came up into the room where the patient was entranced. They instantly spread their surgical instruments upon the table, which was supplied with water, sponges, and all the implements necessary on such occasions.

The first thing Dr. Walker did was to search for

the location of the cancer. After manipulating for some minutes, he turned to the surgeon who stood nearest to him, and said, "The bounds of the tumor do not seem to be well defined." He then left, and the second surgeon tried to find a tumor; but in a few moments he gave it up, and was succeeded by the third and the fourth. Then Dr. Walker examined the patient once more, and began to look somewhat embarrassed. Each one of the surgeons now examined the patient over again, and twenty minutes more they spent in searching for the tumor, for which one of them had been treating that same lady for a year and a half. The surgeons now left the patient, and, putting their heads together in a corner of the room, they whispered something I could not hear; when Dr. Walker said to me, "We have concluded it not best to operate." I asked him, "Why not?" and he replied, "We do not find that there is any tumor there!" With this statement, the sticking plaster, the scalpel, and other instruments disappeared, and now my attention was given to the restoration of my patient. Mary Jane covered her person, while I called the family to witness her restoration from the trance. And bathed in tears, and in a state of mind which may be imagined, not described, her husband, and her father, mother, and sister, approached the bed where she was prostrated as in the embrace of death, supposing that the tumor had actually been removed by the knife of the surgeon! But the sheet was removed, and the form of the wife, the daughter and sister lay before their astonished eyes untouched by the surgeon's knife; there were no signs of blood visible; and now it was I announced to them, upon the authority of the attending surgeons, that *there was no cancer*

to be removed! During the few days she had been Pathetized, the tumor and the pain had disappeared as by magic, and, as they have been gone now for fourteen years, the presumption is that she may be considered cured. Since that time she has become the happy mother of three children, and at this writing she enjoys excellent health, which it is to be hoped may be continued without interruption, either by pain or tumors, for many years to come.

I give this as a remarkable case of self-induction, and the self-healing energies of the human organism, demonstrating the truth of the theory advocated in these pages. Up to the hour when I commenced with this lady there was a tumor in her left breast as big, the doctors said, or bigger, than a hen's egg. She had suffered from the "darting pains" for a long time, and had been under medical treatment for relief. But the pain ceased immediately, as she came under the influence of Pathetism, and in less than three weeks the tumor was gone, and could not be found! Now, what removed it? It was not the direct volition of any one; I did not "will" it, nor was such a result willed or anticipated by my patient. My own opinion is, that the nervous system of Mrs. Nichols was, by Pathetism, put in a plastic and favorable condition, by which Nutrition was assisted, and thus, through the functions of ingestion and assimilation, the tumor was absorbed and ejected from the system, — a work which the Vital Forces always perform where it is needful and the conditions of the organism are favorable for such a result. Volumes might be filled with accounts of similar cases. Such is the power of Faith and Hope over one's own nervous system, and by which the Principle of Self-Induction

here contended for is demonstrated. This Principle accounts for the "miracles of healing" which have occurred in all ages, no matter what the remote or suggestive cause may have been. With one it is "God," with another, "Spirit," and with another it may be "pills," "powders," "roots and herbs," or some patent nostrum, which has the credit of the cure. But an influence so important as that we are now considering is not a matter to be either ridiculed or denied. Man has the organs, the faculties of Faith and Hope; they are constituent elements in his nature, without his knowledge or consent. Thus the human mind is made. It becomes us, therefore, to examine man as we find him, to take things as they are, and account for them accordingly. In this way we become wiser by studying the phenomena we witness, and thus are enabled to turn to good uses those susceptibilities and powers of the human mind, by which results so extraordinary are brought about. The processes used may seem exceedingly simple, and wholly inadequate. "Faith," and "prayer," a touch of the hand, a word, a movement as simple as the falling of a leaf, may serve as the suggestive cause which sets in motion that mysterious power of self-entrancement, of self-healing, which among all people, and in all ages, has wrought miracles and been the wonder of the masses, while it has served as "a stumbling-stone" and a "rock of offence" to such as have been too proud to learn, too wise to understand, the mystery of their own being.

The following case of self-induction is instructive, inasmuch as it explains what is real in the sectarian notions of "backsliding." The old woman was, unquestionably, "saved by her faith" in the remedy; and

so, when she discovered the deception practised upon her incredulity, it was to be expected that she would "backslide," and relapse into her former state again, which, we are told, is "worse than the first," as it is like the "sow that was washed," which returned to its "wallowing in the mire." The story is told of a woman in the work-house at Yeovil, England, who had long been a cripple, and unable to walk without her crutches. In 1751, the waters of Glastenbury had become famous for their "healing powers," and this old woman expressed a strong desire to drink of them, believing that her cure would be certain if she could only taste of the Glastenbury waters. And so the master of the work-house procured several bottles of water from an ordinary brook, which he presented to her as from Glastenbury. The old woman swallowed them without delay, and was soon cured. She threw away her crutches like another cripple we read of, and her cure was pronounced "miraculous."

However, the cure did not last long, for the master of the work-house thought it a joke too good to keep, and so he disclosed the deception he had practised upon her. This of course "broke the spell," and the poor old woman relapsed into her former infirmities, in which she again found a use for her crutches.

Benevolence ought to have kept that deception a profound secret. In that case, the cure would have been radical and permanent. The cure was real, whatever may have been the means for bringing it about. And so is the joy real which is felt when one is "converted," from the fear of an imaginary hell and that old boss devil. Faith is a reality; the states of the mind resulting from Faith, Fear, and Hope are realities, and

realities to be pondered by the philosopher who would comprehend the laws of mind, by which these states are brought about.

The principal element concerned in the spread of the witchcraft mania, is *Fear*. By this all-powerful emotion, the minds of ignorant people become *self-induced*, and utterly incapable of forming a correct judgment of what they say or do. The thoughts become crystallized in actions. The *belief* is acted out always. Such is the constitution of the human mind. This susceptibility forms the soil in which all *mental epidemics* flourish. "Revivals," "witchcraft," "the preaching epidemic" in Sweden, "Mormonism," "Spiritism," and panics spread and prevail by similar Psychological principles. What more likely to wake up this plastic susceptibility in the human mind, than for an ignorant, credulous person to be charged with witchcraft! The bare suspicion of such a crime paralyzes the judgment, and incapacitates its victim for a successful defence. His plastic nature yields to the outside pressure, and he is thus self-convicted, even when he knows his own innocence. I have, a number of times, had confessions of crimes voluntarily made to me by invalids, of which I had the means of knowing they were not guilty. And when the mind has been so perverted by a sectarian education, as to falsely charge itself with having committed the greatest of all crimes, it is sufficient to show those extremes of self-induction into which it may be sometimes carried by external influences that are often exercised over it.

A man was arrested in Nashua, New Hampshire, in 1847, and bound over for trial, on a charge of an infamous and penal offence. The witness was a youth of

seventeen. On hearing the circumstances of the case, I took some pains to see him alone, when he confessed to me that every word he had uttered under oath in that case was false. On seeing him, I noticed his temperament, and suspected how it was that he came to report such a story about innocent persons; when the youth was very much surprised at what I repeated to him, and finally owned up that he was led into it step by step, precisely as I had conjectured.

A case is described by Dr. Darwin, of a young man full of desire to see his female friend whom he loved, and, to gratify this desire, he walked in one day a distance of fifty-five miles. Having arrived at her residence, he found her in attendance at a ball near by, and to which place he repaired without delay. Here were new "influences" for the self-induction of that state which enabled him to endure his journey without any sense of fatigue. He found his lady-love dressed in gay attire, and the music, the friends, and hilarities of the occasion made him forget the long walk he had taken, and, as though nothing had happened to him, he immediately joined in the dance, which he continued, without any sense of exhaustion, until late at night.

Such is the nature of self-induction, and the power which an IDEA exerts over the vital Forces. Had that young man been compelled to walk fifty miles, without any object, and then by the fear of the whip been forced to go through with precisely the same "poetry of motion" which he did with the girl he loved, he would undoubtedly have sunk, and might have died under such treatment.

And this principle of self-induction obtains, from childhood to old age, and it sustains us, in all the cares

and labors of life. Take the case of a child for a single day, in its walks, its play, and all its motions, the whole of which are gone through with without fatigue, because the mind of the child is self-inducted, that is, sufficiently *attracted* by the hope of pleasure in what it does voluntarily. But, undertake to *compel* that child to do the same things against its wishes, and see if you can succeed. Or, undertake yourself to imitate that child for one day in all its words and motions, and you will find out what is meant by the terms *attraction*, *magnetism*, and *self-induction*. A boy with his kite will exert all the powers of his muscular system for hours, without fatigue; but compel him to perform a similar amount of labor against his wishes, and he becomes tired in a few moments. The human mind is more powerful over the sense of *pain*, than chloroform, or sulphuric ether; because it acts quicker, and with far more safety.

A clergyman once showed me the scar of a bullet hole made through his hand. He was a soldier, and engaged in a battle in the war of 1812. After the conflict was over, the first notice he had of his wound was a sense of smarting in his hand, when, upon examination, he first discovered that a musket ball had been shot through it. His mind was self-inducted by the "influence" of the battle.

In a course of lectures in Great Falls, New Hampshire, (1844,) while explaining this same principle, the following illustrative and convincing incidents occurred. A Mr. Owen Davis, about twenty-five years of age, and weighing some one hundred and fifty pounds, attended one night, under the following circumstances. He was a decided sceptic in respect to any "influence" which

Pathetism could exert over him, and being challenged by some of his comrades, he offered to bet with them that the lecturer could not affect him. He was an utter stranger to me, nor did I know that he was in the house, until I found him under the spell. As he was evidently impressed, and before I had spoken to him or touched him, his comrades, who had watched the state of his case, undertook to annoy him, when he suddenly aroused himself, and rushed down the aisle with such force that he broke off the pew doors, and overpowered five men who attempted to hold him. Quite a melee ensued, and lasted until Mr. Davis had cleared his way as far as the vestibule of the church, when, for the first time, I got near enough to touch him; and, the instant I put my hand on his head, he became perfectly calm, and returned with me to the platform. After the excitement was over, Dr. Berry, one of the party who had seized and attempted to control Mr. Davis, came forward and exhibited to the audience a large fissure made in his own neck, by the finger nails of the somnambulist. He was badly cut, and bled profusely, but declared that he did not notice when or how he had been hurt; and he alluded to the fact as a striking confirmation of the Theory of Pathetism, which the lecture that evening was designed to explain.

When lecturing in Marblehead, (1844,) a man called on me who had but one foot, and gave me the following account of himself. He said he was a ship carpenter, and had his foot taken off by a chain cable while launching a ship, and it was done so suddenly, while watching the motion of the ship, that he did not notice it at all. He happened to step into a coil of the huge chain attached to the ship, and did not know that it

had taken his foot off, until he attempted to walk, and fell upon the ground! Here was a surgical operation performed, without any consciousness of pain, and the "unconscious state" was brought on by the man's own mind, which is what I denominate *self-induction*. This case is one of a large class, and it shows what power the human mind must have over one's own nervous system, when the attention may be so much excited, through the sense of sight, that we have no consciousness of pain, even from a violent mutilation of the body as shocking as that here described.

A dentist, Dr. H., was sent for to extract a tooth, while the patient was under the influence of chloroform. The doctor took his apparatus, and applying the sponge as usual to the mouth and nostrils of the patient, found he was soon in an "unconscious state," when he drew the tooth. The patient was restored in the usual manner, and declared that he did not know when his tooth was drawn. Nor did the doctor afterwards inform him that the sponge through which he had "inhaled" was perfectly dry. There was not one particle of gas in it! But the patient *thought* there was gas in the sponge, and that thought inducted his nervous system as really as chloroform could have done it; and so will the thought of "spirits," or of "*od*," or "animal magnetism," induce the trance, and insensibility to pain.

A lady patient of mine, whom I had entranced a year or so before, applied to me to render her unconscious of pain while she should have a number of her teeth extracted. The time and the dentist were agreed upon. When I arrived at the office, she was waiting, and I happened to pass by and stand behind her, while my mind was wholly engaged in reading a newspaper.

On laying the paper down, I found that the lady had passed into the trance, and her teeth were drawn without any trouble. When restored, she had no recollection of any pain, but she did well remember the "influence" of my "will," which she supposed I had exerted over her while standing behind her chair.

The following case occurred in Salem, Massachusetts, February 21, 1844, during my first course of lectures in that city. Happening to be in the office of a dentist, (Dr. Fisk,) Mr. B., the editor of one of the city papers, came in to have a molar drawn. He had never been Pathetized. On seating himself in the chair, he turned an imploring look to me, and said, "Do assist me, if you please." I replied, "I will do so, sir, all I can," and simply placed my hand on his head, when the doctor drew his tooth, which required the usual outlay of strength. Mr. B. never moved a muscle, and with his eyes open, we paused for a few seconds, when he said to the dentist, "Come, go ahead, and out with it!" The dentist smiled, and then placed the forceps holding the extracted tooth before the astonished eyes of Mr. B., who declared that he was not hurt at all, and had not noticed when his tooth was drawn. The mind of this gentleman had been prepared for self-induction by witnessing cases of tooth drawing which had been performed in my lecture the night before.

In such cases, the mind is *diverted*, and thus prevented from taking cognizance of the violence which the surgical operation does to the nervous system. I have in many cases assisted people thus to endure the operation of tooth drawing. A young lady attended my lectures in New Bedford, Massachusetts, in 1845, who could not be put into an unconscious state of trance;

but I found it easy to impress her mind with hallucinations; and in this state one of her teeth was drawn without pain. I excited her combativeness, and made her believe an enemy was attempting to annoy her; and so, to be avenged on her adversary, she allowed the dentist to draw her tooth.

A timid lady in Lowell had a bad great toe, from which it was necessary to amputate the whole of the nail. I hallucinated her into the belief that she was attending a Methodist camp meeting, where she was exceedingly diverted with the "exercises," and during her diversion, Dr. Josiah Curtis thrust his scissors under the nail, and cut it open, and then, with his forceps, seized each part, and tore it "out by the roots." The lady was laughing and talking all the while, and when restored to her normal state, seemed very much surprised to find the ugly toe nail had disappeared and gone.

A lad some eight years old was sent to the dentist's office with a quarter, to get his tooth drawn. He approached the dentist, with his eye on the silver in his hand, and said, "How much do you ask to draw my tooth?" The dentist, wishing to try an experiment, replied, that "if it hurt, he charged a quarter, but if he drew the tooth without hurting, he did not ask any thing." With this, the little fellow's eyes brightened, and he took the chair instantly, and his tooth was drawn. The dentist then asked him "if he was hurt." "Not a bit," said the little boy, squeezing the money into his pocket, when he made for the door in quick time.

My oldest daughter could never endure the sight of blood, or the thoughts of the dentist's forceps. She was so exceedingly sensitive in this respect, as to be unable to remain in the house where a tooth was to be

drawn. When lecturing in Philadelphia in 1848, I succeeded in drawing one of her molars in the following manner. Having explained the whole affair to Dr. Johnson, the dentist, so that he knew what assistance I wanted, we were passing his office one day, and I proposed to my daughter that we should go in and allow the doctor to examine her bad tooth, assuring her that no attempt should be made for drawing it, unless she desired it. We went in, and seating herself in the chair, the doctor examined the tooth, and saw what was to be done. As he turned away and left her, I whispered in her ear, "Now, darling, let the doctor take out that tooth, and on Friday night you shall have a public benefit, and I will make you a present of a beautiful gold watch!" Her mouth opened, and the doctor, in less time than it takes to tell the story, had her tooth in his forceps on the table. She never moved a muscle, and showed no signs of fear. All was silent and still for a few seconds, when she made an effort to clear her mouth, and, seeing the blood, she became frantic, and made all those expressions significant of excruciating pain, that are common to sensitive persons while under the surgeon's knife.

Having myself been present, and assisted in a very large number of surgical operations, I do not now remember one case where I have not noticed attempts made by the patient (when not entranced) to *divert* his own mind; thus instinctively do we all resort to this inherent PRINCIPLE of *self-induction.* We "whistle to keep the courage up;" we sing, we talk, we laugh, we do many things unconsciously to ourselves, by which to cheat ourselves, and divert the mind from the consciousness of pain.

Such are the susceptibilities of the nervous system, and such the powers which one's own mind exerts over them. This Principle of self-induction is in constant operation in and upon us. How else is it that events transpire before your eyes daily that you do not see, sounds are made near to you that you do not hear, and you are often touched when you do not feel. The clock ticks, and strikes the hours, but you do not hear it, until, some time afterwards, it may be, you *remember* even what you did not hear (or hearing, you did not notice) at the time. In this manner, each of our external senses is suspended every day, and any number of times during the day. We cease, for the time being, to hear, see, and feel, for the reason that our minds are self-inducted, entranced, diverted, by some other object. When the *thinking* forces are all employed in watching the motions of the huge ship which is being launched, the sense of feeling is not in the leg while it is being jerked off by the chain cable.

Imagination.

It may be well, perhaps, to devote a little time to the consideration of those functions and states of mind which have given rise to this and kindred terms. We are told that *fancy*, considered as a power, simply brings an object to the mind and makes it appear, from the Latin *phantasia*, or the Greek *phantasie*, and *phanio*, to appear. But *imagination*, from *image*, in Latin *imago*, *imitago*, or *imitatio*, is a power which presents the images or the likenesses of things. Fancy employs itself about things without respect to their nature; imagination aims at tracing a correct resemblance: —

"And as *imagination* bodies forth
The forms of things unknown, the poet's pen
Turns them to shape." — *Shakespeare.*

"There was a certain lady of thin, airy shape, who was very active in this solemnity; her name was *Fancy.*" — *Addison.*

"Philosophy! I say and call it He;
For whatsoever the painter's fancy be,
It a male vesture seems to me." — *Cowley.*

Fancy is employed on trivial subjects, but the imagination is supposed to act in harmony with the normal exercise of all the other mental functions. The term *thought* we use to signify the thing thought of in the mind; and the Latin *idea*, from the Greek *eideo*, to see, that is, the thing seen in the mind. Imagination creates and combines ideas. The most simple representation of an object is an idea; *thought* is reflection on that object, and imagination combines ideas. Hence, imagination is the fruit of peculiar thought; the thought may be borrowed, but imagination is *ideopathic* always. It is characteristic, and the peculiar property of the individual who thus creates and combines.

We use the term *ideal*, to signify an idea without the reality; it may not be opposed to the reality, but it is abstracted from it. But *imaginary* is directly opposed to the actual and real, because it is the unreal thing created by the imagination. The elements which enter into the composition of this fruitful Faculty, I suppose to be *Credulity*, *Hope*, *Fear*, *Imitation*, and *Comparison.* Hence, when other faculties are in a favorable condition, as it respects health and their degrees of development, Imagination serves some of the highest and most ennobling purposes of manhood. For the history of past ages shows that those men and women who have exercised this function in the greatest perfection, have exerted the most effluence over others,

while their own names and honors have become immortal.

If these definitions are correct, it may become apparent in what sense the term *imagination* is misapplied when speaking of the changes that occur in the nervous system. It is common to refer all cases, all changes in the human mind which are not traceable to some visible, audible, or tangible cause, to the "force of imagination." But we might ask to be informed what part the imagination performed in the case of the ship carpenter who did not know when his leg was jerked off by a chain cable. You read or write, in your room, and never hear yon clock, as it correctly strikes the hours of the day. Is it imagination that suspends your sense of hearing? In all mental epidemics, it is common for its victims to exercise more or less credulity. But mere credulity is not imagination. The undue excitement of wonder we call *gullibility*. All persons have these same faculties of *marvellousness* and wonder, though not by any means developed in the same degree. Hence it is easy to see the difference in different minds. Here is a man who, if you tell him the Old South Church was swallowed up last night by an earthquake, you see he opens his mouth instantly, gapes, and wonders at the news you give him. Here is another, carried away with the "mineral" or "divining rod." This wonderful rod is made of whalebone or "witch hazel." Any one may take the rod, and, by giving it a peculiar *squeeze* in the hand, it will twist, and point to the place, it is said, where there is a stream of water running under the earth, or where there are any precious ores or precious metals deposited by pirates! Many a field, many a shore, many a hill and dale have been perambu-

lated in this manner, and the parties holding the rod having not the shadow of *suspicion* that they were treading in the very atmosphere, and upon the fruitful soil of gullibility; but what have these states of mind to do with the imagination?

Look into almost any one of our city papers, and you will see advertisements, all appealing to this wonderful susceptibility of the human mind, which is thus carried away by stories of the marvellous. "A retired physician," "a retired clergyman," "a retired sea captain, whose sands of life are nearly run," "a female cured" of so and so! And thousands of people are gullible enough to bite at such bait as this, and pay dearly for the whistle.

Why, fortune-telling is about as common now as in the days of the Salem witchcraft. Indeed, if the reliance which multitudes now place on "spiritual communications" should be classed under this head, then we must admit that there never were so many fortune-tellers as now, and never was there any period when so much of this kind of hocus-pocus work was performed, and the whole of which, by certain writers, is put down under the head of *imagination*.

But surely this is not the legitimate work of imagination, and it seems to me a desecration of language to apply this term to a class of ignorant, credulous people, who do not know scarcely what they do. Persons engage in the practice of certain arts, such as "clairvoyance," "fortune-telling," and the like, may fraudulently deceive, but they are unworthy of the application of this term. There are others, who "sin with their eyes wide open," and who know that their assumptions in regard to their powers for "reading character," or

curing disease, are false and unfounded. This class never submit their claims to any thing like a scientific *test.* The *ignoramuses* submit to tests, and they fail, as the "mesmeric doctor" is reported to have done in Turin, when he undertook to pathetize a lawyer in open court. The account goes on to inform us that, on the occasion here referred to, a number of these so-called "doctors" were fined, as it would seem, for assuming what they knew to be unfounded in philosophy or science; and they were served right.

Another class comprehends those persons who mix up a vast amount of ignorance with a small quantity of truth. They have a few fragmentary facts in clairvoyance perhaps, and but little or no reliable knowledge of Nature's laws; they launch out into unfounded assumptions in respect to some peculiar "gift," with which they claim to be endowed, forgetting all the while that the rarest gifts of which any one can boast are common sense and integrity of character. And in despite of these nostrums, cures do often occur in persons for whom they prescribe, — cures which are made, not by medicine, but by *Nature's Self-Healing Forces*, which Forces are always more or less active; and the less active when the greatest amount of drugs are swallowed. But, when these cures occur, it seems to me a misuse of terms to attribute them to the "force of imagination." *Faith* and *Hope* are Faculties of the human mind, and it is their legitimate Function to assist Nature's forces in the relief of human suffering. This, indeed, they have always done, in despite of science, in despite of all the learning of "the learned professions," and in despite of all the quackery in medicine and in theology, as I doubt not they will continue to do in all time to come.

The cases I have given under the head of Self-Induction, cannot be attributed to imagination; they were not imaginary but real cases. Imagination is the work of *volition;* the will calls into motion faculties of the mind by which certain creations are made. But the cures, the insensibility to pain which I have described, occurred without any direct volition at all. And a result of this kind occurring without volition, and where it was not anticipated, we must account for not by the "force of imagination," but by laws that inhere in our nature, and we may add, that laws are in us for this very purpose. The conception formed in the mind may be imaginary, but the change thus induced in the nervous system is real. This fact is overlooked often when speaking of what are misnamed *imaginary cures.* The changes induced in the vital forces, by the states of the mind, do not depend on the accuracy of our mental deductions. Of all that combine in making up that wonderful organism we call MAN, the nervous system is the most plastic, it is the nearest to the mind, it is the substance in which the mind inheres, and such is the intimate and mysterious union of the two functions, that they necessarily control each other. And consider how multifarious are the functions and the plastic susceptibilities of the three entire nervous systems, (vital, motive, and mental,) which combine in the human organism, and with these multitudinous and variable susceptibilities, consider, also, the capacity of the human mind, and what it has done in the sphere of Intellect, and the range of Hope, Fear, Credulity, and Imagination. The marvel is, not that the nervous and mental changes occur, to which I have referred in these pages, but that occurring, as they have done, in such profusion,

in all ages of the world, we have been so very slow in the discovery of the laws by which they have been brought about.

Volition.

I use the term *will*, to signify that power, or combination of powers, by which the human mind determines to perform, or not to perform, any given action; that power which is exercised in deciding between two or more objects, which one we shall secure. The reason is exercised in respect to the value of things; the judgment determines which is to be preferred, and WILL takes that which is the most important. This term is used in a variety of senses, and for ages many and fierce disputes have been carried on among theologians in respect to its freedom, and still this problem is far from having been satisfactorily solved. But, whether or not the human will be a distinct faculty of the mind, it is not necessary for us now to inquire. It may be the resultant motion of a class of faculties, or may be considered as the *action* of the whole combined. However the question may be solved, the will must be considered as a part of the great whole of things. Of this power the poet has said that Deity, —

> "Binding *Nature* fast in Fate,
> Left *free* the human will."

But poets, priests, and doctors have a license for saying many things that are not true in philosophy, although they may appear to be so in fact.

The difficulties in the solution of this question seem to come from man's inability to comprehend himself. His nature is complex. It is made up of many elements, many organs and functions, that have, perhaps, never

yet been either enumerated or correctly understood. And hence it is, differing so much in temperament, age, education, capacities, and experience, we can but differ in our estimates of the human will.

I do not, in these pages, propose to enter at all into the theological aspects of the subject; my object is rather to speak of the mistaken views which prevail in respect to the power of volition in the production of Psychological phenomena.

I have attempted to show that Pathematic results are immediately commenced by the patient's own mind, operating on his own nervous system. The remote or suggestive cause may be extrinsic, in what the patient *sees*, *hears*, or *feels* done or said by the operator. But the influence for producing the trance is commenced always through the external senses. And then, after the process of entrancing has been repeated for a certain length of time, when the Relation is established between the operator and a *clairvoyant*, the clairvoyant sense enables the patient to know what the operator's will is, and in such cases, the former sinks into the trance, when at a considerable distance from the latter. To test the power of the will, let an experiment be tried on a mute, who can have had no idea of what is attempted upon him. In this and all similar trials with any class of persons, you will find that no influence whatever can be exerted over another by mere volition, except on the conditions here described.

By repeating the processes for Pathetism, a *habitude* for the trance is formed by the use of the external senses: and when this habit is once contracted, it is difficult to prove that this state comes on by "spirit influence," or by the mere volition of an operator. It

may occur, indeed, without any conscious volition of the patient, and on this account he is the more likely to mistake in attributing it to the volition of invisible, imaginary personages, when there is no more reason for his doing so than there would be to suppose his *gaping* when sleepy was caused by "spirit influence."

It has been quite too common, when speaking on this subject of volition, to confound elements which philosophical accuracy requires to be kept entirely separate. In all influences attempted upon the nervous system of another, there are two *wills* concerned. One is active, the other passive, or both may be active in one direction, and both passive in another. And the conditions do not often occur where it is possible to test this question in respect to volition. The dog, it may be said, obeys the will of his master; but that will is made known by sounds or signs addressed to the dog's external senses.

As there are two wills concerned in this experiment, it is important to ascertain what parts are performed by each one, what is possible, and what is actually done. Let A represent the operator, and B the patient; and the various states and conditions favorable for results we will designate by numerals, thus: —

1. B can and does fall into a state of trance, and is clairvoyant spontaneously, without any operator.

2. A makes passes over the body of B, and impresses his mind by what he says to him. B yields his will to the idea of the trance, and it follows, *associated* in B's mind with the processes adopted by A for bringing it on.

3. A, unknown to B, makes an effort to induce the trance, by his volition alone, without any external processes, and fails.

4. B imagines A wishes him to fall into the trance, when A does not have any thoughts whatever about it; but the state of B's own mind brings on the trance, and B erroneously attributes it to the mere volition of A.

5. In the mean time, B hears wonderful stories told of "spirits" and "spirit influences." And being spontaneously disposed to the trance, and his mind once "impressed" with the idea of "spirit influence," he finds himself entranced; and as he knows of no other way for accounting for its occurrence, he attributes his trance to his "guardian spirit," of course, whose volition alone is powerful and sufficient to induce that state; nor that alone, for he is thus "inspired," and B thus becomes an "inspirational medium," a teacher, lecturer, "under spirit influence."

6. B becomes clairvoyant, it may be; and at a time when this clairvoyant sense is highly excited, he becomes cognizant of A's *will* that he should become entranced; and, if the trance follows, in order to be attributed to A's volition, it should be repeated a sufficient number of times to put the matter beyond all doubt, and show the trance was not incidental. The day, the hour, and the minute should be carefully noted when the volition is made, and when the trance occurs. This done for a succession of days, and we can then judge how far the results can be legitimately attributed to volition alone.

7. To test the volition of spirits. If B is a medium, obtain his permission to carry on a conversation with the spirit which controls him, which the medium shall not know. Let it be done in writing. Now make an agreement with B's guardian spirit, fixing the day, the hour, the minute, and all the conditions of the case, that

the spirit will induce the medium to utter certain words, and that he should perform certain specific actions, at the time and the place agreed upon. And the experiment should be repeated, to show that what occurs is more than accidental, or incidental; and when you find it successful three or four times in succession, you will have one peg on which to hang your faith in "spirit influence."

From this Formula, we may see why it is necessary to repeat the processes of Pathetism, in order to be able to control another by mere volition. In this manner the clairvoyant sense becomes active, and thus the spheres of A and B are blended, thus become acquainted, as it were assimilated; one leads, and the other follows; one commands, and the other obeys. In a similar way, the dog and the horse become cognizant of the will of a master, and they yield that obedience which no other person can obtain from them.

This view of the clairvoyant sense, in results produced by volition, relieves the subject of that *mist* in which it has been involved by the notions of a *fluid* supposed to be eliminated by A, and transmitted through the atmosphere, a distance of from a few feet to a thousand miles or more. How common electricity passes through the atmosphere, without its appropriate conductors, the zigzag lightning shows. And is this imaginary fluid, exuded from A, a thousand miles through the conflicting, antagonistic elements in the earth, the sea, and the air, more powerful even than the electrical forces? If so, how is it that we never see houses, trees, and intervening objects shivered to atoms by it, as is done by the electrical forces? But the notion of a nervous *fluid* is absurd, and has nothing in

science or philosophy on which to rest. It was never proved, and I may add, the notion has never been received by any one having attainments of which to boast in any department of natural science.

This view, moreover, will account for the fact that results by volition alone have always been so very limited and so seldom performed. The sphere of clairvoyance is limited similarly as is the sphere of natural vision. This shows why it is so necessary for the patient B to be within a certain distance in space of A, the operator. For, however clairvoyant, if B is removed too far from A, volition fails, as the power of vision fails when the object is beyond the reach of sight. And hence it is, in all cases, the results depend more on the susceptibilities, or the clairvoyant sense, than they do on the WILL of the operator.

Results, I am sure, have often been attributed to the mere will of the operator, which were spontaneous, or which were produced by sympathetic imitation, or by the laws of association. The error which generally prevails among spiritists, in respect to the extraordinary power of the will of one person over the mind of another, are precisely the same notions which formerly gave rise to the vagaries of witchcraft. And what delusions and horrible murders were perpetrated under that egregious error! A similar error prevails also in respect to mediums, and persons who have been once entranced. But it should be borne in mind always, that if any thing whatever be done or said, which directly or indirectly suggests the result to the mind of the patient, the trance under such circumstances cannot be attributed to the mere will of the operator. When the wishes of the operator are made

known, or anticipated, or suspected by the patient, it is all the same; he sinks into the trance, although the operator has had no thoughts whatever about it. This question in respect to the human will is important, and I have frequently found myself called upon to correct the misrepresentations that have been made of my own views in respect to it. Indeed, in most of my public lectures on this subject, I always found a tendency in uninformed persons to misinterpret the results they witnessed, often attributing them to my will, in the old mesmeric sense, even when I explicitly disclaimed that notion. I disclaimed it in all my advertisements, in all my writings, and in my public lectures. And yet, some fifteen years after these explanations had been thus uttered and reiterated far and near, a writer in the Boston Banner of Light newspaper recently made the following statement: —

"Some twelve years ago, or more, Mr. Sunderland's placards were placed in the most conspicuous places all over the country, telling the public what he would do by the power of his will. The things were done; but it now appears that the manner by which they were done is not so apparent."

It is sufficient, perhaps, for me here to say, that the writer (a lady "medium" who was entranced in my lectures in Fall River, Massachusetts, some years ago) is in error. I never used any such language in respect to my will, in any placards or advertisements I ever published. Nay, I affirmed in all my handbills directly the contrary of this. In 1842, and from that year to the present, I promised in my bills to induce the trance "in a manner to show the falsity of the theories prevalent under the name of Mesmerism and Animal Magnetism, in respect to a fluid and the human will." I never made any such promise about my will; nor did I

ever say, as this writer alleges, that "the will is only known to act through the external senses." These are not the words I used. What I said was, that "the human will of one person was never known to act upon the nervous system of another, until a *relation* had been previously established between the patient and the operator, through one or each of the external senses." Nor is it true that my *announcing* that I would induce the trance on some persons, even before reaching my lecture room, is proof that I taught this notion as to the *independent* action of my will! This "announcement" proves precisely the contrary! When I *announced* what I *would* do beforehand, the patients all heard what I said, and thus they were addressed through their external sense of hearing. Of course, when my patients heard me say what I wished them to do, they were reached through their external senses, and this suggestion set their own nervous systems to work, which resulted in the trance.

This writer and others need to be informed that persons entranced by one operator are similarly and sympathetically affected. That is, what one feels, they all feel, and what one sees, they all see. And hence, if I entrance a thousand persons in one lecture, through the external senses, and have among them one reliable clairvoyant, or one whom I can control without addressing the external senses, why, of course, in controlling that one, I control the whole, because they will all act in sympathy with that one. And hence it is easy for persons who attended my lectures, as the writer did, to misjudge what they witnessed; and to guard against that misapprehension, I have always taken extraordinary pains to explain my views in regard to the power

of the human will. But this writer wishes to know how I controlled my patients to "see ghosts" in my lectures. I answer, precisely so far as they were under my influence, they would "see" or *believe* whatever I told them to. As to their really seeing an inhabitant of the moon, or of any other world, that was hallucination, and nothing else. The ghosts were inside the brains of those who saw them.

This writer says again:—

"When Spiritism seeks to establish its facts before the world, it is denied by Mr. Sunderland the right to use the same instrumentalities which he so fondly coveted, to establish his theories, unless by the commission of a wrong in so doing. I would like to inquire, If it is wrong for me to give up my individuality and selfhood to the control of spirits, was it not wrong for me to do so to Mr. Sunderland, (as I did,) to establish the science of Pathetism?"

There is a wide difference between Mr. Sunderland, whom you know, and an invisible personage, (real or imaginary, you cannot tell which,) whom you do not know. When you submitted your nervous system to Mr. Sunderland, you were both inhabitants of this world; and it was possible for you or your friends to hold him responsible for any mischief in which Pathetism might involve you. But not so in the case of the trance brought on by the *belief* in spirits. You do not know who the spirit is; you do not know the real character or design of the invisibles; you cannot cross-examine them; you cannot call them to an account for any thing they say or do. If you shut your eyes, and allow your soul to be made a tool of by "spirits," you may find yourself in bad company before you are aware of it. And further, when one sinks into a state of trance under the belief in "spirits," there can be no satisfactory proof of any other spirit than your own, or any will, direct or indirect, but your own will.

I never taught that it was morally wrong to submit the nervous system to the control of spirits. But I am sure that it is not safe for mortals to surrender their selfhood up to the control of the idea of spirits in the manner many have done. I speak from what I know, and testify what I have seen. There are many who have acted as public media, without being conscious of any injury, no doubt. But this does not prove that it is, on the whole, safe, or that persons should desire to become mediums.

It is safe for mortals to Pathetize mortals; and, for aught I know, it may be safe for spirits to entrance spirits; but for spirits (real or imaginary) to entrance mortals, is a different thing altogether; and hence the manifest fallacy in assuming that spirits, whom we do not know, may do with mortals what mortals may do with each other; but what mortals cannot do, in return, on spirits.

To render this subject still more plain, bear in mind what I have said in respect to the *clairvoyant sense* in the patient. Now, if I have one such clairvoyant, in a company of ten or of ten thousand others entranced, who are not clairvoyant, of course I can control them, simultaneously, as one person, because they are all in sympathetic communication with the one who is clairvoyant of my will, and who thus knows what my wishes are. The clairvoyant knows, to a limited extent, what my wishes are; and all the others, more or less, take their cue from what they hear said and done by that one, whom they follow. See now the mistake of the writer in regard to this matter:—

"It is a well-known fact that many persons who were entranced in Mr. Sunderland's lectures, went upon his platform, and it was ever

understood by his audiences at the time, that said persons went upon the platform because Mr. Sunderland willed them to come. Did his will cause them to come, or did they come of their own accord? If his will operated in the case to draw them up, to which one of the external senses was that will directed? Now it must be remembered that each subject is seated in the hall, with eyes closed and hearing stopped, and yet they go upon the platform an entire stranger to all others of his subjects, and perform what he wants them to."

Subjects always came upon my platform because I "will them to come;" but they could never have known what I willed them to do, if I had not told them, by addressing the external senses beforehand. Soldiers on the field of battle fight, fearless of death, because their commander "wills" them to do so; but if he did nothing but *will* them to fight, my opinion is, that the commander's *volition* would accomplish just nothing at all; and so in Pathetism — the operator's will does nothing, except what it does in his own words and actions, addressed at first to the senses of sight, hearing, and feeling of his patients. Nor is it susceptible of proof that "spirits" have ever entranced any mortal who had not *heard* or *seen* something *alleged* of "spirits," before the trance came on. And when persons of a certain temperament once get *impressed* with a notion or an idea of an influence (in Pathetism or Spiritism) which they are made to believe is sufficient to entrance them — no matter whether that "influence" be real or fictitious — such persons fall into that state which we call the trance.

Another important mistake in the foregoing paragraph, is in supposing that "each subject" entranced in a public lecture had his or her "hearing stopped." I am sure that no one subject, the world over, ever had the sense of "hearing stopped," when first entranced. Scarcely one in a thousand ever has the hearing stopped at all; the mind may be *diverted*, and the patient may

be made to believe that he does not see, or hear, or taste, or smell, or feel, when at the same time they have the use of each of the external senses. It is a rare thing to find the sense of hearing wholly suspended in a state of trance. Were it wholly "stopped," how could a patient hear what I said to him?

When Inquirer, therefore, says that subjects, "entire strangers," have come upon my platform and done what I willed them to, I admit this; but she overlooks the fact that these "entire strangers" are guided by their external senses, with which they are in communication with the clairvoyant who is cognizant of my will.

"Inquirer" puts the following question:—

"Mr. Sunderland, can you tell how your subjects were addressed through the external sense of hearing, when they are unconscious, as I was?"

I reply: If I entranced you, I am sure that you were not unconscious of what I said to you; nor were you unconscious of what my other subjects said or did in your presence. This is a mistake, which a larger experience will correct.

The hallucinations I induced in Inquirer's mind, when she attended my lectures, she calls "facts"—that is, I made her see "facts;" I made her believe that she saw a ghost, and "it was a fact," she says, which she saw. Yes, it was one of Dr. Weatherspoon's "second class of facts." Dr. Weatherspoon had two classes of facts; first, those facts which happened, and secondly, those facts which never did happen! All entranced people see a great many "facts" which never happen. I wish I could, indeed, cause Inquirer to see the facts, the fundamental laws, of Pathetism. She would be a wiser woman, I am sure. Let us see, now. She *dreams* that

the moon is made of green cheese. The dream is a "fact," sure enough; but it is not a fact that the moon is made of green cheese, or it may be one of Dr. Weatherspoon's second class of facts — those facts which all hallucinated people see more or less of.

Inquirer speaks as if I had, or would, deny her right to judge for herself, as to whether she does or does not really see a ghost when she is entranced or hallucinated. Not so; I do not, and never did, deny the right of any one to judge as to whether the things they *think* they see be *subjective* (in their own brains), or *objective* (outside of their own minds). What I affirm is, that all persons entranced are more or less *liable to mental hallucinations*. She inquires again: —

"Will Mr. Sunderland be so kind as to inform me how I am more liable to come in contact with spirits who would make a tool of me, by giving up my organism to their control, than would be practised by mortals?"

You mistake what I said. What I affirmed was, that we are more liable to be *injured* by surrendering our nervous systems to invisible personages whom we do not and cannot know whether they be *imaginary* or not, than we are by being pathetized by mortals whom we do or may know. When, therefore, you say that a mortal could as easily make a tool of you as any spirit, of whose personal identity and whose real grade you know nothing at all, I see the plane you occupy. We cannot hold the spirits to any responsibility whatever for what they do, or what they fail to do. It is not thus with mortals.

This notion in respect to the power of one will over another has been the source of all the mischief in witchcraft, and it ought to be exploded. When giving lectures in Salem, Massachusetts, — that spot of all others

so far-famed for wizards and witches two hundred years ago, — a woman came to me *whom I had never seen before*, and accused me of having controlled her by my "will power" four years previously, and she said she had been bewitched by me ever since! Now, what could I do in this case? For this poor deluded woman was just as *sure* that I had *willed* her to do certain things four years before I had any knowledge of her, as "Inquirer" is, now that she has been controlled by my mere will, independent of her external senses. This Salem woman attended my lectures, and came on my platform with her eyes shut, and acted with my other subjects, and all this she did while I *willed* with all my might against it. I did not want her there, and begged of her to keep away, but she followed me to Lowell, and I had to apply to the mayor and the police to get rid of her; and all this while she insisted upon it that I *willed* her to act as she did. Why, I have known hundreds of people to affirm that they were controlled by my *will*, when I knew that they acted directly contrary to my will all the time, and I may now refer to Inquirer, as a case in point. While engaged in a controversy on this subject, she declined an invitation I made to her to submit this whole question to a reasonable *test*. The excuse she assigned was characteristic; she said she did not dare to submit herself to my test, lest I should, by my "more powerful will," make the result contrary to her wishes! Now the curiosity of this feminine objection will be seen if two things are borne in mind: —

1. That if I should actually control her will, as she seemed to fear, why, of course, it would prove my notions false, and hers would be thus proved true!

2. I did exercise the "powerful will," which the lady

so much feared to encounter, in efforts to alter her views of my theory; I willed her to retract her erroneous statements of my lectures; but, finding my will wholly inoperative on her mind, I must conclude that the account I have here given of this Function of the human mind is true, and the only one which can stand the test of philosophical investigation.

Involuntary.

To do justice to our subject, it seems necessary to consider a class of actions, which, it is alleged, are not voluntary; they are said to be such as are performed without the "free will" of the actor. They do not proceed from his own conscious choice, or they are performed against his will. Correct usage would, perhaps, require that we should use the term *action* to signify what is done voluntarily, and *motion* to designate what is done without volition. Motions may be involuntary which are not opposed to the will, as in the lungs and the heart. But the question now before us is this: In what sense, and under what circumstances, is it possible to force the human will? Is this ever done? That is, can one will overpower and force action in another will? I answer, certainly not; this never was done, never can be done, by the WILL alone. I do not speak of what may be done by physical force, as this investigation has respect only to what is mental, and included in the laws of Psychology. When the will is forced by the fear of physical pain, or the dread of death, the actions are involuntary, and against the will, but in such cases they are forced, not by the mere volition of another, but by physical means. Human responsibility may be annihilated by physical force, but never, in any case, by the

mere will of the oppressor. In this sense, therefore, it is true, that while "Nature is bound fast in Fate, the human will is left free" from all compulsion by the mere will of another. Individual sovereignty is the true doctrine of manhood, and this Individuality cannot be destroyed. The freedom inherent in the human will consists in this more than in any thing else, that it cannot be forced by another will. The human mind may be deceived, it may be injured by error, but the will is always free to follow, or not to follow, the will of another. The will results from the love element. We *will* what we most love. Now, as we love according to our Temperaments, and the constitution of our natures, it is manifest, that when we speak of freedom in the human will, it can be affirmed only in respect to the relation which one will sustains to another. Each is absolutely free, and hence one will can never force involuntary action in another will. Whatever limits the Laws of Nature put to the sphere of the human will, it is free, that is, each one must be himself, and not another. He must, himself, love; he must, himself, taste; he must, himself, hear, see, and feel; for he cannot be any other but himself. Your will and your understanding are yourself, which can never be taken from you. Your weight, your size, your height, your capacities for air, food, motion, and thought make up your individuality, of which you cannot divest yourself, and which can never be taken from you, by the mere volition of another. Such is the nature and constitution of the human mind.

Hence we see the fallacy of that notion which has prevailed under the name of Witchcraft and Mesmerism, in respect to the power which one will may force over

another. But the human will can never be annihilated by a "charm," nor overpowered and forced by Fascination. Human responsibility is not to be shuffled out of existence in this manner. Where no physical force is used, no one can become an involuntary participant in a crime. Whatever is done, where no physical force is used, is done freely, voluntarily done, because it is freely willed by all the parties concerned. You may be deceived, but you have caution, reason, conscience, judgment, to guard you against deception. You have knowledge, also, of the Relations of Life — the Conjugal, Parental, Filial, and the Fraternal Relations, from which come all responsibilities, and from their fulfilment comes all goodness, all justice, all integrity and virtue. And thus it is, the human mind when individualized by maturity, and in a healthy condition, must be free for the fulfilment of all its natural and legitimate relations; and more than all, free, absolutely free, for resisting all other wills that might otherwise interfere with its freedom.

But, although we affirm the absolute freedom of each human will, in respect to the power of every other will, yet no will, in itself considered, is absolutely free. The will of each individual is determined by unenumerated causes that go before, in constituting the temperament, the sex, the physical and mental capacities, the education, habits, and surroundings, all of which combine in making us what we are, and thus constituted, we must act, more or less, *involuntarily*. The mental states and the nervous phenomena, already referred to, which result from *sympathetic imitation*, may be involuntarily induced, not by the will of any one, but against the wills of large masses, who may thus become the victims of peculiar circumstances.

The papers have recently reported a most extraordinary case, now before one of the French courts. A certain Mr. C. died, leaving an express order to his heirs that he should be buried in church, and a handsome sum paid to the priests, on condition that "nobody should laugh while the service was going on." The intelligent defunct had observed that undertakers and priests permit themselves often to take hilarious liberties with death, and he was determined that he should be buried with the gravity appropriate to the grave. Of course, the odd request got noised abroad; all the village came to the funeral; and every body keeping an eye on every body else to see that nobody should so much as wink, the natural result followed. A fat priest near the coffin was the first to break down; the choir boys, in the frailty of their youth, followed the priest; the minor canons, trying to stop the choir boys, caught the contagion, and began to shake their sides; the deacons were off next into a full guffaw; and finally the *curé* himself was conquered, and choked in his handkerchief. In short, a merrier interment was never witnessed. But the heirs, not liking the sport, have refused to pay the clergy for their rollicking services, and the matter is now in court, where it will doubtless cease to be a laughing matter to any body but the lawyers.

Such is the power which often compels people to laugh or to weep, to be grave or gay, involuntarily, not because such results are *willed* by any one, but we are compelled to do so against our own wills, and in despite of ourselves. And in these imitative, sympathetic susceptibilities of our nature we find the gist of those conditions and causes which bring about the crusades, the

money panics, sectarian revivals, Mesmeric results, and much of the mere nervous phenomena now prevalent under the name of Spiritism. Mental epidemics are characterized always by numerous mental states, which the parties declare to be wholly *involuntary*. Read the history of the Kentucky revival, which occurred some sixty years ago, during which, for a number of years, a succession of the most wonderful nervous phenomena occurred, called "exercises," such as falling down, jerking and twitching the limbs, rolling the body on the ground, running, leaping, dancing, laughing, weeping, singing, praying, and barking, which I suppose should have been called the *dog exercise*. Indeed, the "exercises" combined all sorts of odd motions, some of which it would scarcely be possible to describe, and they generally had a mixture of the "visions" and "trance states," now so common among the spiritists of the present times. As these strange "exercises" were *involuntary*, and induced, unquestionably, by *sympathetic imitation*, and as they are characteristic of all panics, all revivals, all *mental epidemics*, it may be instructive to look at a few of them in this connection somewhat in detail.

I have referred to the fact that during the first sermon I ever preached, (June 9, 1823, in Walpole, Massachusetts,) many of my audience fell upon the floor, and "lost their strength," as it was said. The earliest instance of the "falling exercise" in Kentucky, occurred in one of Mr. McGready's congregations in the Green River country, whence it was rapidly propagated through Tennessee, Upper Kentucky, and even as far as the Carolinas. After exhortations of a rousing character, especially if tender and pathetic, calculated to

enlist deeply the feelings, or during spirited and lively singing, and when the body was exhausted by copious weeping, one and another in the audience, sometimes to the number of scores, would suddenly fall prostrate on the ground, and swoon away. No sex or age was exempt; the young and the old, men as well as women, fell; even large, robust young men, of the age of twenty; and one day at Cane Ridge camp meeting, it was remarked that nearly all who fell were men.

Some fell suddenly, as if struck with lightning, while others were seized with a universal tremor the moment before, and fell shrieking. Piercing shrieks were uttered by many during the whole period of prostration, intermingled with groans, cries for mercy, and exclamations of "Glory! glory to God!" If the assembly were languid, a few shrieks and instances of falling quickly roused them, and others would begin to fall in every direction. Many were admonished of the coming attack by a pricking as of needles in the extremities, such as one experiences when the circulation of the blood is impeded, or a limb is benumbed. They complained also of a deadness or numbness of body, and found themselves, to their surprise, *powerless to move at the bidding of the will.* There were some who talked of a sweet feeling darting through the body, preceding the falling down. In general, there was no complaint of pain, but only of great weakness, both during and after the paroxysm; and it was observed, that a person who had fallen once was predisposed to fall again, and that under circumstances and exercises of mind by no means extraordinary. Women had their nerves so weakened by the frequency of these attacks, as to fall while walking to or from the meeting-house, engaged in narrating

past exercises, without any uncommon emotion, and to drop from their horses on the road.

In this condition the subject would lie from fifteen minutes to two or three hours; and we are even told of a woman lying, without eating or speaking, for nine days and nights. Some were more or less convulsed, and wrought hard, in frightful nervous agonies, the eyes rolling wildly; but the greatest number were quite motionless, as if dead, or about to expire in a few moments. Some were capable of conversing, others not.

The face was sometimes pale, sometimes flushed pale red, sometimes it was pale yellow, or of a corpse-like hue; the breathing was hard and quick, even to gasping. The nerves were weakened and tremulous, so much so as to render it difficult to feel the pulse; the sinews were generally corded, as in nervous complaints, and after heat and relaxation, — rarely cramped. In one instance, a woman's hands were so cramped as to require the assistance of others to open and straighten them.

In the hysterical state, there would be sometimes a drumming of the heels on the floor, with frequency and force, so as to be heard at the distance of several yards; sometimes a convulsive bouncing of the body on the floor, so as to make a loud noise; sometimes a prancing over the benches before falling. During the syncope, and indeed even when conscious, and talking on religious topics, the patient was *insensible of pain.* Vinegar and hartshorn were applied with no perceptible effect. Neither did such as fell, nor such as tumbled over, and struck a stump or a tree, sustain any injury from the concussion. It was while in a state of syncope that the visions and trances, shortly to be described,

occurred. The numbers affected in this singular manner were astonishing. At Cabin Creek camp meeting, May 22, 1801, so many fell on the third night, that, to prevent their being trodden upon, they were collected together, and laid out in order on two squares of the meeting-house, covering the floor like so many corpses. At Paint Creek sacrament, two hundred were supposed to have fallen; at Pleasant Point, three hundred; but these accounts are beggared by the great meeting at Cane Ridge, August 6, 1801, *when three thousand were computed to have fallen.*

Swoons and *convulsive fallings* have been recorded as occurring in the days of Wesley, Whitefield, Edwards, the Tennants, and Blair, as well as at Cambuslang and Kilsyth, and examples are not unfrequent in all revivals at the present day. But the phenomenon now to be described was something far more extraordinary, and altogether without a parallel, even in the history of modern spiritism. It was familiarly called *The Jerks*, and the first recorded instance of its occurrence was at a sacrament in East Tennessee, when several hundred of both sexes were seized with this strange and involuntary contortion. The subject was instantaneously seized with spasms or convulsions in every muscle, nerve, and tendon. His head was jerked or thrown from side to side with such rapidity that it was impossible to distinguish his visage, and the most lively fears were awakened lest he should dislocate his neck or dash out his brains. His body partook of the same impulse, and was hurried on by like jerks over every obstacle, fallen trunks of trees, or in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt

to hold or restrain him, and the paroxysm was permitted gradually to exhaust itself. An additional motive for leaving him to himself was the superstitious notion that all attempt at restraint was resisting the Spirit of God.

The first form in which these spasmodic contortions made their appearance was that of a simple jerking of the arms from the elbow downwards. The jerk was very quick and sudden, and repeated at short intervals. This was the simplest and most common form, but the convulsive motion was not confined to the arms; it extended, in many instances, to other parts of the body. When the joints of the neck were affected, the head was thrown backward and forward with a celerity frightful to behold, and which was impossible to be imitated by persons who were not under the "influence." The bosom heaved, the countenance was disgustingly distorted, and the spectators were alarmed lest the neck should be broken. When the hair was long, it was shaken with such quickness, backward and forward, as to crack and snap like the lash of a whip. Sometimes the muscles of the back were affected, and the patient was thrown down on the ground, when his contortions for some time resembled those of a live fish cast from its native element on the land.

The most graphic description we have is from one who was not only an eye-witness, but an apologist. He says, —

"Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red hot iron. The exercise commonly began in the head, which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one

labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place, like a football, or hop round, with head, limbs, and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury, was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity that not a feature could be discovered, but the face appears as much behind as before; and in the quick, progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head dresses were of little account among the female jerkers. Even handkerchiefs, bound tight round the head, would be flirted off almost with the first twitch, and the hair put into the utmost confusion; this was a very great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it were such as rebelled against the operation, through wilful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."

From the universal testimony of those who have described these spasms, they appear to have been *wholly involuntary.* Thus they have been represented by McNemar in the passage just cited. What demonstrates satisfactorily their involuntary nature is, not only that, as above stated, the twitches prevailed in spite of resistance, and even the more for attempts to suppress them; but that men would be seized with them while sedulously guarding against an attack, and cursing every jerk when seized. Travellers on their journey, and laborers at their daily work, were also liable to them.

Instances have been given of men concealing whips on their persons, with the intention of using them upon

the subjects or advocates of these contortions, who have themselves, to their great surprise and horror, been suddenly seized in a similar manner, and their whips have been violently jerked out of their hands to a distance. A young man, the son of an elder, who was a tanner, feigned sickness one Sabbath morning, to avoid accompanying the family to a camp meeting. He was left alone in bed, with none others in the house but a few black children. He lay some time, triumphing in the success of his stratagem, but afraid to rise too soon, lest some one might be accidentally lingering, and detect him. As he lay quiet, with his head covered, his thoughts were naturally directed to the camp meeting, and fancy painted the assembled multitude, the public worship, and individuals falling into the usual spasmodic convulsions. All at once, becoming self-inducted, he found himself violently jerked out of bed, and dashed round the room, and against the walls, in a manner altogether beyond his control. Recollecting that praying was said to be a good sedative on such occasions, he resorted to the experiment, and to his great satisfaction found it successful. He returned to bed quite relieved, but only to be again affected in the same way, and to be again quieted by the act of praying. He then dressed himself, and, to occupy his mind, went to the tan yard, and, drawing a skin from the vat, prepared to unhair it. He rolled up his sleeves, and, grasping the knife, was about to commence the operation, when, instantaneously, the knife was flirted out of his hand, and he himself jerked backward, over logs and against the fences, as before. Gaining relief by resorting to the former remedy, he ventured to resume his occupation, and again was he interrupted. But, finding his talisman

losing its efficacy, he began now to be really alarmed, and, quitting the yard, he returned to his chamber, and betook himself to prayer in good earnest. In this condition, weeping and crying to God for mercy, he was found by the family on their return.

The jerks continued to prevail for several years. Dr. Cleland saw a young woman in a Baptist settlement up Green River, who had been subject to them for three years. Lorenzo Dow met with them in 1805, in Knoxville, Tennessee. He was preaching in the court house, the governor being present, on which occasion one hundred and fifty persons were exercised with the jerks. Nor were they confined to any particular sect or denomination of Christians, for at an evening meeting that eccentric individual held eighteen miles from Knoxville, about a dozen *Quakers* — the most unlikely subjects that could have been selected — were affected by them.

I once heard Dow describe the appearance of the fields and woods, some years after those strange exercises had ceased. When the ground was prepared for the meetings, it was customary to leave the stumps of small trees and saplings standing some six feet high, for the jerkers to seize and hold themselves up by when "the influence" came upon them; and for many years afterwards, the trees, far and near, were seen from which the bark had been stripped off by the use which the jerkers had found it necessary to make of them while "exercised" in the manner here described.

The *rolling exercise* is specifically noticed by McNemar as a distinct variety, and is described as consisting in being violently prostrated, doubled with the head and feet together, and rolling over and over like a

wheel, or turning swiftly over and over sidewise like a log. The intervention of mud offered no obstacle, although the individual should be sullied from head to foot.

In the *running exercise*, the person affected took a sudden start, and was impelled to run with amazing swiftness, as if engaged in a race, leaping over every obstacle in his way with preternatural agility. This was continued till his strength was completely exhausted. Mr. Lyle saw a young woman fall at Salem, in 1802, who lay a good while, and then, jumping up, cried, as in distraction, that she wanted to serve God, but others hindered her. She "*pranced*" over the benches for some time, and then fell down and lay as in a syncope.

It was early observed, that those who fell in the involuntary syncope, or swoon, after remaining in a state of insensibility even for hours, upon being aroused from it, professed to have been favored with wonderful visions of things unutterable. They would discourse, and exhort, and sing in what were termed the "strains of heaven," in an elevated style, far beyond what was supposed to be their ordinary ability, and which could only be accounted for by the aid of inspiration.

In the dreams which they had at night upon their beds, and in the trances into which they fell, these predominant thoughts converted every form and object suggested by the imagination into a sacred emblem, pregnant with spiritual meaning. The sun, the moon, the stars, mountains, rivers, plains, animals, and vegetables, whatever material objects were presented to the mind, were appropriated as symbolical of some correspondent analogy in the kingdom of Christ. Thus there

were nocturnal visions of two suns, or of three moons; and waking visions of a great platform or galaxy of stars in the heaven at noonday. One beheld a purgatorial fire, into which thousands rushed, and in which they were instantly purified from all gross and fleshly pollutions. Another saw the air darkened by flocks of ravenous birds, commissioned to devour the carcasses of all dead beasts. To the intense gaze of a third, a road, or track of light, a thousand miles in length, stretched away in the distance, along which messengers were approaching with good news from afar. Others, in these visions, were employed in crossing rivers, in climbing mountains, in finding treasures, and in fighting serpents, or more delightfully occupied in eating the fruit of the tree of life, bathing in pellucid streams, and exchanging their old garments for new.

While the crowd of enthusiasts were obliged to be content, in common, with the privilege of ordinary visions and trances, there was a selecter number admitted to more exalted degrees of mystic ecstasy. These highly-favored few emulated St. Paul in his ineffable rapture; and, happier than he, carried back to earth, from the heavenly region, indubitable tokens of their visit, in a peculiar fragrance, and a melodious sound in the breast. It is unfortunate that this delightful fragrance seems to have been confined to the spirit of the individuals alone; had their bodies likewise been affected by it, they would have truly lived in *the odor of sanctity*, and, more fortunate than the saints of the Romish calendar, might have enjoyed the honors, and exhibited the undeniable evidences, of a proleptic canonization.

The preachers were often interrupted in the midst of

their discourses by bursts of singing and praying, volunteered by the laity, while shrieks, whoops, loud outcries, and hysterical laughter, and the repetition of their words in louder accents, constituted a combination of annoyances, to which the waves of the sea, harangued by the Athenian orator, must have been a trifle.

Hysterical laughter was at first sporadic, but in 1803 we find "*the Holy Laugh*" introduced systematically as a part of worship. While Mr. Findley was preaching a lively sermon at Silver Creek sacrament, in June of that year, the people at some sentences laughed aloud. Sometimes half the professors of religion laughed in this way, appearing all the time solemn and devout. There were also repeated shouts of "Glory! glory to God!"

The authorities on which I rely for these accounts may be seen in Nichols's "Religions of the World," and they go on to describe various indecent excesses to which those "exercises" were sometimes carried.

Besides the similar phenomena which occurred under my preaching for a series of years, as I have before stated, I may now mention the fact, which can but interest the curious in such matters, that among the countless hundreds entranced in my public lectures on Pathetism, it was common for all these various forms of nervous "exercises" to occur. Indeed, the mental *emotions* of the persons entranced, and their muscular "*exercises*" were often precisely similar to those occurring in the Kentucky revival. At times, persons of both sexes, old and young, becoming entranced, would leap over the pews or seats, and over the heads of the spectators; they walked rapidly on the edges of the platform, and over the backs of the seats, with their

eyes closed, and any efforts made by the spectators to restrain them would sometimes put them into ungovernable fury. A Mr. Loring, a sailor, entranced in a lecture I gave in Lyceum Hall, South Boston, in 1848, on one occasion exhibited a marvellous degree of strength. A large number of sceptics were present, who undertook to interfere with my experiments. One of them ventured upon my platform, and I directed Mr. Loring to remove him, which he did in an instant, when Mr. Loring was seized by as many hands as could get hold of him. Handfuls of his hair were pulled from his head, and violent efforts made to injure his person, and remove him from the hall, the whole of which he successfully resisted, and in the melee he exhibited feats of strength upon which the spectators looked with utter amazement.

It was a common remark always among people who were familiar with revivals, how much the nervous "exercises" of those "influenced" in my lectures resembled what they had seen in religious meetings among the different sects in which mental epidemics are theoretically and systematically promoted. The muscular "jerks" and the falling exercises were the same, and when I so directed the "influence," their emotions of *fear* and of *joy* were precisely the same. And I may add, that I have entranced multitudes of religious people, including clergymen, who have themselves assured me that Pathetism and the influences they had felt in listening to the prayers, the hymns, and exhortations in religious meetings, as nearly as they could judge, were precisely the same, and the whole to be alike accounted for by Psychological laws. And now pondering these accounts, the thoughtful and candid of all

parties cannot, it seems to me, fail in noticing the *characteristics* of all *sympathetic*, *imitative* phenomena — I say all, under whatever name they may, for any particular time or locality, be known. At one time they are attributed to the "Spirit of God;" at another they are believed to be by "spirit influence," and we are told that some thousands of mediums are now travelling in this country in the capacity of public lecturers and teachers. They are said to be "inspired," and to be "entranced by departed spirits," each one of whom is alleged to be under the control of some distinguished personage, or elevated "circle," of some fiftieth "degree," and in "the sixth" or "seventh sphere" of that invisible world which has been the fruitful source of all the forms of fanaticism ever known hitherto. Look, now, at some of the principal characteristics of what comes from that "invisible" *terra incognita* :—

1. The phenomena are *nervous* and *mental*, as we have seen; the mind and the nervous systems necessarily act upon each other. But the whole of them, from first to last, involve the nervous functions, and hence to be understood we must call to our aid all the helps in Human Physiology, Pathology, Psychology, and Pathetism.

2. These nervous phenomena are alleged to be produced by an "influence" from another world, of which nothing is known. This "influence" is peculiar to all forms of fanaticism; it is a nose of wax, that takes its shape, in Popery, and in the multiplied forms of sectarian dogmas; it is a will-o'-the-wisp, which we can never examine, or submit to any of the usual tests relied upon in scientific research.

The phenomena I refer to are nervous, and to be

accounted for by laws that appertain to the nervous system. Nor do I include in these remarks a class of physical phenomena I have myself witnessed, not *nervous*, but for which I could not account by any laws appertaining to this world. These I leave until I know something of the laws of their induction, or if, as is alleged, they be produced by inhabitants of another world, I must wait until I become acquainted with that world and its laws, before I can safely determine whether this assumption be true or not. It would be folly for me to stop to argue about a world of which nothing is at present known. The phenomena I can account for by laws that appertain to the human organism, I suppose it safe to believe have their origin in mundane laws.

3. The *depth*, *intensity*, and *extent* (numbers affected) by this "influence," determines the *mania*. Men go mad in crowds. A *hot fire* requires a larger amount of fuel. Revivals, panics, and mental epidemics depend on large masses to be simultaneously "influenced," "impressed," and "controlled" alike. And, as physical maladies spread by physical *infection*, so do mental epidemics spread by spiritual or Psychological infection, and sometimes seem to increase in a geometrical ratio.

4. These "influences" reverse the functions of the human will. Thus, the laughing, the jerks, and twitchings peculiar to revivals and to spiritism, prevail not only against the expressed wishes of the victims, but they are often increased in intensity and power by the very efforts which the parties make to resist them. So it is in Pathetism; a patient increases the state of things which he makes an effort to overcome. This is self-induction and mental hallucination. What else is

it, what else can such a state of the mind be, but insanity?

5. Finally, these nervous phenomena are *involuntary*. So it was, when the entire audience laughed at the funeral before described, and thus it is the mediums of the present day tell us they are entranced without any will of their own. This may indeed be true, and the trance is self-induced nevertheless. Because the states, the phenomena, are involuntary, it does not follow that they are not self-induced, as really so as any fit of *gaping* or *laughing*, which so often occur, not merely against one's own wishes, but the more in proportion to the efforts of his own will for resisting it. All sympathetic, imitative results are more or less involuntary, and do not depend upon the volition of any one; they come on independent of our wishes, and cannot always be controlled by any human volition.

Dreaming.

Thoughts which occur during natural sleep we call dreams, from *dormire*, to sleep, or *dormio*, which signifies to sleep and to dream.

> "Dreams of troubled sleep,
> From which 'twas joy to wake and weep;
> Visions that will not be forgot,
> But sadden every working scene,
> Like warning ghosts, that leave the spot,
> All withered where they once have been."

It is characteristic of all dreams, that they occur independently of volition. Indeed, we often become conscious, not merely that we are dreaming, but that the will has no power to change our condition; we make ineffectual attempts to awake, but find ourselves "spell bound" in sleep. I have alluded to the fact that there

seems to be a striking resemblance between the trance, somnambulism, and ordinary dreaming. The clairvoyant sense is active in dreams, as really so, and perhaps more often than in the trance when artificially induced.

And, as the most interesting cases of *trance* are those which are idiopathic, so the same may be said of clairvoyance and presentiment. The best cases are spontaneous, and they occur in ordinary sleep. I should as soon rely upon common sleep and dreams as a source of knowledge of matters appertaining to this or to any other world, as upon clairvoyance artificially excited. Occasionally, and from conditions we do not yet fully comprehend, this sense will be found active, but not so often, I am sure, as in ordinary dreaming. It was the manifestation of the same, doubtless, in dreams, that in the primitive ages invested them with so much superstitious authority. Thus, among the ancient Jews, the dreams of Laban, Jacob, Pharaoh, Nebuchudnezzar, and Joseph, have become subjects of history, and probably from the same cause they were regarded with superstition among the Greeks and Romans.

As to the real nature of sleep or dreams, very little is known. We cannot enter these states as we enter a house or a field, and behold their beauties. As we sleep, the functions of the knowing organs cease, and we are incapacitated for thought. The will is suspended, aud then, as one or more of the cerebral organs retain more or less of their working activity, we are in that state which

> "Gives rest and freedom to the o'erwrought slave,
> And steals the wretched beggar from his want."

When the sleep is perfect, there is no dream. All thought is *motion*, and the dream takes its character

from the different functions, that are more or less active, while the body and the external senses are at rest. In sleep, the motions are more centripetal. Light excites centrifugal motions; hence, plants and animals sleep in the night, when the nutritive motions centre in and around the life cells, and thus increase the material and the strength of which the human organism is made.

See here, what vivid and truthful conceptions a Roman poet had of dreams, nearly two thousand years ago: —

> "And they that strive, on close pursuits intent,
> In labors busied or on pleasures bent,
> In dreams afresh their pains or joys pursue;
> The pleader then expounds the laws anew;
> The chieftain sets the battle in array,
> And charging, spurs amidst the closing fray;
> The mariner beholds, with daunted eyes,
> The war of waves and hurly of the skies;
> And we the essences of things engage,
> And nature's mysteries shown in Latian page." — *Lucretius.*

Allusions are often made to dreams in classic authors, some of whom evince a knowledge of nature's laws which surprises us when considered in contrast with the general want of information in the occult sciences in those remote ages. The following, from the same author, describes the dreams of animals: —

> "Oft the strong steeds that now in rest have lain,
> Are seen in dreams to sweat, and snort, and strain;
> As if, the prize in view, they launched their might,
> And the wished goal were opening to their sight.
> The huntsman's dogs, that in soft slumbers lie,
> Will shake their legs and yelp with sudden cry,
> Snuff with their nostrils' breath the indrawn gale,
> And seem to follow on the winded trail:
> Roused with a start, they see before their sight
> A phantom stag, and stretch upon his flight,
> Till, shaking off the errors of the brain,
> They feel their waking consciousness again."

It was an observation made ages ago, that "dreams come from the multitude of business." The subjects

which occupy the mind during wakefulness, give shape and color to our thoughts in sleep. A gentleman of my acquaintance gives the following account of his own case. It is interesting, as it seems to show that we are most apt to dream of subjects impressed upon our minds in youth, when the memory is most tenacious. We should suppose that in the plastic state of the brains, when in the process of growth, subjects would be likely to make the most lasting impressions on the pages of memory. And hence it is that we dream accurately of things we saw or felt in early life, although those things have long since changed or passed away; but we do not now see them in our dreams as they now are, but as they were years ago, when they first made impressions upon our memory.

The gentleman here referred to is now fifty-seven years of age, and ever since he was about eight years old he has dreamed of Mary, who was his playmate for a year or two. After a short acquaintance they were parted for nearly forty years, during which time there was no communication between them; each of them were married, and had become the parents of children fully matured. But during this time he occasionally had pleasant dreams of Mary, whom he found joy in meeting thus in the dream land.

But about fifteen years since, in one of his visits to Rhode Island, he accidentally found Mary in the person of Mrs. P., an elderly lady, who bore but a very little resemblance to the subject of his dreams. Of course he was much gratified in meeting with her, after having dreamed of her for so long a time, and he supposed, of course, that henceforth, if he dreamed of her at all, he would see the elderly matron that she was, Mrs. P.

And now comes the curious part of this experience in the land of dreams. For the past fifteen years he has had occasional dreams, not of Mrs. P. as she now is, but of the little girl Mary, as she was when a child, and they rambled over the fields together.

Dreams like this do certainly indicate their tendency to take their shape and general features from impressions previously made on the mind in the waking state.

It has been common for a gentleman I know, who has characteristic firmness, force of will, and perseverance, to dream of flying in the air. He has the sensation of rising by the force of his own mind, and so propelling himself over houses, fields, trees, and all opposing difficulties.

I have, myself, dreamed of former dreams, and have also dreamed that I had before had a dream of a certain dream. When a lad, I sat down to rest under a tree, and looking at my hands, I had the following reflections pass through my mind: "I am now a little boy; and I now perceive what my views and feelings are as a child. When I become a man, I will then remember this hour, and what I thought and said, when a lad under this tree." I have since dreamed that I was dreaming, and dreamed also that I would remember when I awoke, what my views were in the dream.

Mr. Pendleton, formerly of New York, lithographer, many years ago related to me the following account of himself. Business rendered it necessary for him to visit Albany. But for some reasons, altogether inexplicable, he felt very much disinclined to go. After hesitating some time, he took one of the evening boats, and at the usual hour retired to his berth. On falling asleep, he dreamed that he was at home, where he saw his wife in

great peril, pale, and scarcely alive from the loss of blood. She was so nearly dead that she had become cold, and he made a large fire, that by warming he might bring her back to life again. The dream so distressed him that he awoke, but on falling again to sleep, he had the same dream over again. The cause of his wife's having bled to death he did not perceive, but it now appeared that she was actually dead from the loss of blood.

On waking in the morning, he found it impossible to banish the deep impression which these dreams had made upon his mind, and soon after reaching Albany he received a letter summoning him to return home immediately, as his wife, within one hour after his departure, had met with a miscarriage, from which she had well nigh bled to death. On returning, he found, indeed, that she had been so very near dying, that the physicians and friends had given her up, supposing that nothing could by any means save her life. When Mr. P. narrated these dreams to me, he was a determined sceptic in clairvoyance, and he remained so, I believe, to the day of his death.

Mr. Adams was murdered at 73 Chambers Street, New York, and in the Commercial Advertiser of that city, of October 11, 1841, is published an account of a prophetic dream which his wife had, in which the manner of his death was anticipated. She dreamed twice that her husband was murdered, and that she saw his body cut into pieces and packed in a box — precisely what was done, as was proved on the trial for the murder.

The following is quoted from the London Times, of August 16, 1828: —

In the night of the 11th of May, 1812, Mr. Williams, of Scorrier House, near Redruth, in Cornwall, awoke his wife, and, exceedingly agitated, told her, that he had dreamed that he was in the lobby of the House of Commons, and saw a man shoot with a pistol a gentleman who had just entered the lobby, who was said to be the chancellor: to which Mrs. Williams naturally replied that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, and shortly after again awoke her, and said that he had the second time had the same dream; whereupon she observed, he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to try to compose himself, and go to sleep, which he did. A third time the vision was repeated; on which, notwithstanding her entreaties that he would be quiet, and endeavor to forget it, he arose, it being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation; and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all of his acquaintance that he met. On the following day, Mr. Tucker, of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier House about dusk.

Immediately after the first salutations, on their entering the parlor, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstances of his dream; and Mrs. Williams observed to her daughter, Mrs. Tucker, laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation; on the statement of which, Mr. Tucker observed that it would

do very well for a dream to have the chancellor in the lobby of the House of Commons, but that he would not be found there in reality; and Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams minutely described him; to which Mr. Tucker replied, "Your description is not at all that of the chancellor, but it is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I ever met with through life, for a supposed cause, which had no foundation in truth, (or words to that effect,) I should be exceedingly sorry, indeed, to hear of his being assassinated, or of an injury of the kind happening to him." Mr. Tucker then inquired of Mr. Williams if he had never seen Mr. Perceval, and was told that he had never seen him, nor had ever even written to him, either on public or private business; in short, that he never had any thing to do with him, nor had he ever been in the lobby of the House of Commons in his life. While Mr. Williams and Mr. Tucker were still standing, they heard a horse gallop to the door of the house, and immediately after Mr. Michael Williams of Treviner, (son of Mr. Williams of Scorrier,) entered the room, and said that he had galloped out from Truro, (from which Scorrier is distant seven miles,) having seen a gentleman there who had come by that evening's mail from London, who said that he had been in the lobby of the House of Commons on the evening of the 11th, when a man, called Bellingham, had shot Mr. Perceval; and that, as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could, to make him acquainted with it, having heard at Truro that he had passed through that

place on his way to Scorrier. After the astonishment which this intelligence had created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, "This place is as distinctly within my recollection, in my dream, as any room in my house;" and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the descriptions given by Mr. Williams, even to the most minute particular.

The Times states that Mr. Williams was then alive, and the witnesses, to whom he made known the particulars of his dream, were also living; and that the editor had received the statement from a correspondent of unquestionable veracity.

The following case is quoted from Dr. Abercrombie, who states, that "its accuracy may be relied on in all its particulars."

Two sisters had been for some days attending their brother, who was suffering from a common sore throat, severe and protracted, but not considered dangerous. At this time one of the sisters had obtained the loan of a watch from a friend, her own being out of repair. As this watch was a kind of heirloom in the family of

the lady from whom it had been borrowed, particular caution was given lest it should meet with some injury. Both of the sisters slept in a room adjoining that of the brother's, and one night the elder awoke the younger in extreme alarm, and told her that she had dreamed that "Mary's watch had stopped," and that when she had told her of it, she had replied, "Much worse than that had happened, for Charles's breath had stopped also." To quiet her agitation, the younger immediately arose, proceeded to her brother's room, found him asleep, and the watch, which had been carefully put away in a drawer, going correctly. The following night the same dream occurred, accompanied by the same agitation, and quieted in the same manner — the brother being sound asleep, and the watch going. In the morning, after breakfast, one of these ladies having occasion to write a note, proceeded to her desk, while the other sat with her brother in the adjoining room. Having written and folded the note, she was proceeding to take out the watch, which was now in the desk, to use one of the seals appended to it, when she was astonished to find it had stopped, and at the same instant a scream from her sister hurried her to the bedside of her brother, who, to her grief, had just breathed his last. The disease was considered to be progressing favorably, when he was seized with a sudden spasm, and died of suffocation. The coincidence between the stoppage of the watch and the death of the brother, is the most perplexing circumstance of the case, since the mere stopping of the watch, or the death of the brother, might have been explained on very rational principles; or had the watch stopped before or after the death of the brother, it might have been easily supposed to have been forgotten

to be wound up; or it may have suffered some injury from the hurry and trepidation incidental to anguish and bereavement, but as the case is related, it is certainly a most extraordinary, surprising, and mysterious incident.

In the Life of Sir Henry Wotten, by Isaac Walton, there is a dream related of Sir Henry's father, Thomas Wotten. A little before his death, he dreamed that the University of Oxford was robbed by townsmen and poor scholars, five in number; and being that day to write to his son Henry, at Oxford, he thought it worth so much pains as by a postscript to his letter to make a slight inquiry of it. The letter was written from Kent, and came into his son's hands the very morning after the night on which the robbery was committed; for the dream was true, and the circumstances, though not in the exact time, and by it such light was given to this work of darkness that the five guilty persons were presently discovered and apprehended. Walton also says, "that Thomas Wotten, and his uncle, Nicholas Wotten, who was Dean of Canterbury, both foresaw and foretold the day of their deaths."

Intuition.

I have defined this function of the human brains to be that function of the Wisdom Element which *knows*, and which adopts appropriate means for gratifying the highest wants of the organism, without reflection, reason, or observation. It corresponds with Instinct in the lower forms of vegetable and animal life. (See Theory of Nutrition, page 109.) This intuitive power is what we denominate precocity and *clairvoyance*. It would be easy to fill pages with the names of children who

have been, hence, looked upon as prodigies, and who have astonished the world by the exhibition of the highest order of mental powers; and, formerly, such children were supposed to be inspired, or to be in some mysterious manner especially assisted of God. In my work on Human Nature is given what I suppose to be the true account of these precocious developments.

All human knowledge depends on certain nervous organisms. The different organs are endowed with an instinctive or intuitive consciousness of the nature and relations of things appropriate to their functions. The two brains, with their appendages, constituting the cerebral system, combine a variety of functions, which are specific. The exercise of these combined functions make the developments to which we apply the term mind.

Instinctive or intuitive knowledge is that conscious perception of positive or relative existence which we possess without experience or without ratiocination; and this knowledge is peculiar to all the mental organs, when they reach a certain degree of physical development. Hence it is, a child like Zerah Colburn or W. H. Safford, having those portions of the brains whose functions give a knowledge of the relations of space and numbers, sufficiently large to make a perfect development, will be able to solve mathematical problems intuitively, without mental labor; or as nearly so as their appropriate mental organs approach what may be called a state of perfection.

In the head of Ole Bull, the musical organs will be found approaching that state, and hence the manifest ease with which, from a child, he was known to comprehend the science of music. In the head of Mr. E.

Burritt, of Worcester, Massachusetts, the organs of language are very largely developed; hence it is not true, as many have supposed, that Mr. Burritt has had to study and put forth as much mental labor as ordinary men, in learning the languages of which he has become the master. Similar remarks might be made of the heads of Locke, Newton, Franklin, and others.

Three facts connected with this subject are interesting: 1. When one mental faculty is thus precociously developed, the person will generally be found to be decidedly, or equally deficient, in some other faculty. Thus, Mr. George Combe, certainly one of the greatest mental philosophers, was so deficient in his organs of number, that he could scarcely perform a sum that required the enumeration of half a dozen figures. This statement I heard him make of himself. It accounts for the strange anomaly we so often see in the characters of different persons who become distinguished for their talents for one thing, while they are known to be so very deficient in others. 2. A state of precocity is a state of maturity, which is the soonest followed by decay and death. 3. And, another fact important to be known follows, viz., that serious injuries are liable to be suffered in the nervous system, whenever this Intuitive or Clairvoyant Function is abnormally excited or artificially called into action. Its normal exercise is not under the volition of any one; when it acts, its action is spontaneous, precisely as Instinct is. Hence, to attempt to excite this occult function artificially, for medical and other purposes, must be attended with danger. The mediums, or persons thus operated upon, become deranged in the nervous functions. They are sensitive and feeble. They get in the habit of falling into what

is called the trance, but which is merely a state of dreaming.

Dreams, as we have seen, may sometimes happen to correspond to some other similar things which we know. But, surely, it would not be safe or wise to rely upon Dreams as a source of knowledge of any thing, except perhaps the Pathology of dreaming. It has always seemed to me as if the functions of Intuition were perverted whenever artificially excited. The instinctive forces of vegetables, of animals, and of men, shrink, as it were, from all artificial interference. They exist for peculiar and important purposes of their own. And hence, to attempt their control by artificial means is a perversion of Nature's plans, which must be followed, sooner or later, by those interruptions, deficiencies, or excesses, which result always when the higher functions of the human constitution are in any way interfered with.

This much is admitted in respect to Intuition. It is the genus of which clairvoyance, prophetic dreams, and presentiments are the species. The tree has numerous branches, whose fruits are beautiful to the eye and pleasant to the taste. But it does not thence follow that it is ever safe to interfere with its own times and seasons, or that we should ever attempt to force the fruit, or in any way hinder its own best processes towards maturity and perfection.

Transposition of the Senses.

The fact has been referred to, that in certain cases of trance, somnambulism, and catalepsy, one or each of the senses seems to leave the external organs, and to be located in other parts of the body. This is a curious

fact, and one hardly to be accounted for upon any theories which make the human mind *merely* a function. I do not deny that the mental powers may be said to be functional; but how is it to be accounted for that persons do sometimes *see* physical objects without the use of the eyes? They hear actual sounds without the use of the ear! And thus it would seem that the mental senses of *sight* and *hearing* exist, and are actually exercised on external objects, when the external organs are useless, as in a state of death.

I have myself witnessed cases like the following, but I quote this because it has been before the public nearly twenty years. It occurred in Bologna, in 1841, and was reported by Drs. Viscarti, Casina, and Mazzacorati, at the time of its occurrence. The patient was a lady, aged twenty-five, who fell into cataleptic fits for the space of six weeks or more.

During the first thirty days, the fit began at noon and ended at midnight; but afterwards, it was of less duration. The patient, so long as the paroxysm lasted, presented the ordinary appearances of catalepsy; that is, an aptness to assume and retain all manner of inconvenient and unnatural postures, and a general insensibility to the most forcible physical impressions. Her body was not capable of feeling the most forcible impressions, nor such as were most calculated to produce pain; but this was not the case with all parts. A most exquisite *sensibility* remained about the *epigastric region*, in the *palms of her hands* and the *soles of her feet.* These parts became supplementary organs of the senses, and through them she could receive external impressions, not spontaneously, but only when her attention was roused by the experimenters. At first, it

was necessary to speak immediately against the parts that retained their sensibility; afterwards, it was sufficient if the speaker merely touched any one of those parts; and still later, it was enough if he were in communication, though at some distance, with the person who was in actual contact with those parts. She never spoke unless spoken to. When questioned in the manner described, she answered in the same tone of voice that was used by the one who spoke to her, either high or low, or very high. Her power of hearing through those parts was very extraordinary. If a person, touching her stomach with one hand, grasped with his other the hand of a second person standing further off, and the third and fourth formed in this manner a chain, hand in hand, and the fourth questioned her in the lowest possible tones, she would understand perfectly, and reply in the same tone. The reply continued, always, so long as the contact was maintained with the parts possessing sensibility, and ceased when that contact was interrupted; but she would resume the discourse when the contact was restored, at the point to which it would have reached if there had been no interruption.

Her eyes were closed the first twenty-one days; but to be the more assured of their inactivity, the experimenters bound them with a handkerchief well folded, and yet she recognized immediately the color of different bodies that were presented to the parts having sensibility. She could sometimes read in this way, and could always tell the hour by a watch. Afterwards, it was not even necessary that the objects should be in contact with her body; she could tell them in any part of the room; and it was only requisite for this, that the experimenters who were in contact with her should

direct her attention to the proper point. Still later, she recognized and described objects placed in another room, or in the street, or at a distance, in places that she had never seen.

Being requested to give a description of a convent at Bologna, and of the vaults under a country house in the neighborhood of that city, of which neither the patient nor her interrogators had any knowledge, she described both minutely; and her description, being taken down, was found to correspond exactly with the facts, even including the number and position of the wine vessels in the cellars.

She was once persuaded by a professor of the University to name the objects that were in a certain cabinet in the college; she complied, and enumerated them exactly. She was asked what was on a certain table there, which was indicated to her. She said, "A book." "And what on the book?" She answered, "A brain." "What brain?" She said, "That of some animal." "What animal?" She replied, that if he would name several, she could tell him which was the animal; and accordingly she told correctly — the animal to which the brain had belonged was a leopard. She declared that she saw distinctly; and she certainly described the internal organs of her own body, and those of other persons. Being subjected by the professor above mentioned to an examination in anatomy, she described, with astonishing precision, the situation of the heart, the pancreas, the spinal marrow, and the nerves — their connections and uses. And when requested by the same professor to examine the internal condition of his female patient, who lived at some distance, she informed him that the disease was in her womb, and was incurable.

The following case was first published in the Gazette Medicale, in 1842, and was drawn up by Dr. Duvard, of Paris: —

Five weeks after the first attack of catalepsy, Mademoiselle Melanie fell several times into a state of natural somnambulism. She would get up without opening her eyes, walk about her room, arrange her furniture, and enter into conversation with those about her, often mentioning circumstances which she would have wished to conceal; after remaining in this state for several hours she fell into a state of catalepsy, indicated by apparent suspension of the respiration and complete silence.

On the 12th of October, a few days after her first access of somnambulism, the doctor found the patient in a state of catalepsy. Having placed his hand on the epigastric region, he noticed that her countenance became expressive of pain. He then placed his lips on the pit of her stomach, and asked her several questions; to his astonishment she answered correctly, for although he had read most of the histories of this kind recorded in different works, he did not believe one of them. During this first examination, he made numerous experiments, which led him to conclude that there was *a transposition of the five senses to the pit of the stomach.* On the evening of this day he made fresh experiments, during three hours, in the presence of numerous witnesses, who were not less surprised than himself. In a word, during two months, he renewed the experiments daily, and often several times a day, making use of every precaution to avoid deception, and having numerous witnesses around him.

There was no sensibility in any part of the body,

except over the pit of the stomach, the palms of the hands, and soles of the feet. Thus he might pinch the skin, or pierce it with pins, pull out the hair, tickle the nose, &c., without eliciting any sign of feeling. On the contrary, if the pit of the stomach, soles of the feet, or palms of the hands were touched, even with the point of a feather, the girl immediately withdrew the part touched, and her countenance indicated displeasure. When a Leyden jar was placed in communication with the parts just named, she had a violent commotion, or was suddenly awakened, but the jar might be discharged on any other part of the body without producing the slightest effect.

The ears appeared to be insensible to sound; the loudest noise did not attract her attention; but when a small bell was agitated over the sensitive parts, her countenance showed she heard the noise. If the lips were placed in contact with the sensitive parts, she heard every thing that was said, although the voice was so low that it could not possibly reach her ears. Her answers were delivered in an exceedingly low tone, and, generally speaking, the person appointed to catch them would repeat them without hearing the question asked. The patient never spoke, except when her limbs were in a state of relaxation; during the rapid cataleptic state, the tongue and organs of speech were immovable.

Taste and smell were not exercised by their natural organs, but were very acute in the sensitive parts. Thus they filled the nose with assafœtida or tobacco; placed bottles of ether, concentrated ammonia, &c., under the nose, without producing the least effect; but when a small portion of a sapid body was placed in

contact with the sensitive parts, *the patient distinguished it at once.* Thus she recognized and named, one after another, the sirups of poppies, vinegar, gum, and capillaire, wine, water, orange flower water, Seidlitz water, currant jelly, &c., although only one or two drops of each substance was placed on the palm of her hand. When a few grains of snuff were placed on the sole of her foot, she sneezed at once, and thus easily distinguished French snuff from English snuff.

Although the results of the first experiments induced the doctor to think the sense of vision was transposed, as well as other senses, subsequent trials showed that what he had regarded as vision was nothing more than an exquisite sense of touch. When an object was placed on any of the *sensitive points*, and she was asked if she saw it, she answered, "Yes," and immediately named the object, if she was acquainted with it, or if not, gave a correct description of the body. Thus she always detected a watch, when placed over the pit of the stomach, and never failed to tell whether it was made of gold or silver, going or stopping. If asked the hour, she would answer pretty correctly as to the *true* time of day; but if the hands of the watch were designedly changed, she always failed to tell the time they marked. She could distinguish and name every kind of French coin placed in her hand, but not the name of the sovereign in whose reign they were struck; she could distinguish a bit of silk from a bit of cloth, but not their respective colors.

At the second sitting, she succeeded in spelling the word *commerce*, written in large letters, and placed upon the pit of the stomach; this required considerable effort, and she complained for a long time of fatigue;

in subsequent experiments, however, she was never able to distinguish any of the letters of the alphabet, when placed in contact with sensitive parts. Whenever asked to point out the seat of her disease, and indicate the appropriate remedies, she refused — answering that such was the doctor's business, and not hers.

I have seen the foregoing account published in the London Medico-Chirurgical Review, New York Lancet, and other medical works, without a word of doubt.

It is true that the sense of feeling, as in the case of Laura Bridgman, may be exquisitely developed. This lady, as will be remembered, was both deaf and blind, but I have seen her readily thread a fine cambric needle with her tongue. And, in the use of this sense, she would distinguish her own and other persons' clothing, the whole being done by the sense of feeling, abnormally cultivated in her case, so as in a measure to act as a substitute for the sense of sight. But here there was no transposition, as there seems to have been certainly in the other cases I have here described. And if there be a clairvoyant faculty in the human organism which does sometimes see without the eyes, and hear without the ears, there is nothing unreasonable in the admission that this sense may, by disease, become located in the nerves of *feeling*, and transposed from one part of the body to another. These cases, however, are very rare; and we do not yet know enough of them to be able to determine any theory for their solution. Is the clairvoyant function, like sight, dependent on a special physical organ? Or, is it like memory? Or, is it common to each of the Intellectual Faculties?

Clairvoyance.

Having explained what is meant by this term, let us now proceed in the details of a few cases, which demonstrate the existence of this Intuitive function. Like other functions of the nervous system, this is manifested in various degrees of development, down from Intuition, as in the case of Zschokke and others, described in these pages, to what does not seem to rise above the exercise of ordinary sagacity. Real clairvoyance, as we have seen, occurs in dreams, and I may add, also, in cases of mild insanity. When manifested in a state of trance, it has numerous degrees and phases: —

1. Such cases as result from sympathy, when the patient is in sympathetic communication with another person; he becomes cognizant of what is passing in another mind (to a certain extent) and describes what appertains to him. 2. At other times, persons entranced will describe, by this sense alone, places and objects wholly unknown to the operator or any other person present. This is sometimes called "independent clairvoyance." But all real clairvoyance is knowledge acquired independently of the external senses.

The following are a few of the cases of undoubted clairvoyance, which I have myself witnessed, together with some fully authenticated by others competent to judge of such matters.

The following note was written in a very fine hand, on scarlet paper, seven inches long and five wide. The paper was folded, and doubled up in Miss Ann E. Hall's right hand, with a penknife which I gave her to hold. And, while holding it thus tightly in her hand, she read all of it except the name, which is included in paren-

theses, and this she noticed, and stated that she did not perceive what was included in parentheses distinctly. This occurred on the 12th of June, 1845, at the house of Dr. Murphy, in Newport, Rhode Island, who was present with his wife and family. Also, Dr. Gallup, Mrs. Callahan, A. A. Whittemore, of Wilmot, New Hampshire, and numerous other persons: —

"BOSTON, May 15, 1845.

"DR. SUNDERLAND: Sir: One of Dr. Hewitt's patients (Isaac Bryant) having seen your name in yesterday's paper, is very anxious to be put to sleep. If you will pay him a visit and *attempt* to do it, he is ready to pay you your usual price. In his behalf, J. ROUNSVILLE.
"14 Summer Street."

It is, indeed, difficult to imagine how she could discover the contents of a paper which was crumpled tightly in her hand at the time she read it.

The case of Miss Loriana Brackett, of Providence, Rhode Island, is well known, and one of the most remarkable and satisfactory upon record. She was blind, (age, seventeen,) and being highly susceptible, she was easily entranced, and in this state she read, during the night of August 27, 1837, the following sentence, which was not only written, but it was covered with a card, and the whole enveloped in thick blue paper, and hermetically sealed: —

"No other than the eye of Omnipotence can read this, in this envelopment — 1837."

This sentence was written in Troy, New York, sealed, and sent on to Mr. Thurber, for Miss Brackett, in Providence, by Mr. Stephen Covell, for the purpose of *testing* the power of clairvoyance. Colonel W. L. Stone, then editor of the New York Commercial Advertiser, was present in Providence at the time, and vouches for these facts; and in his paper, a few days after, he published the account, not only of Miss Brackett's having

read the above while entranced, but that she also read part of a sentence in that state, which he himself had written, as follows: —

"The following is a title, equally amazing (or amusing, Miss Brackett don't know which) and quaint, of a book published in England, in the time of Oliver Cromwell:

"*Eggs of Charity.*"

The entire sentence written by Colonel Stone, from which Miss Brackett read the above, was this: —

"The following is [the] title equally (quaint and) amusing, of a book which was published in England in the time of Oliver Cromwell: —

"Eggs of Charity, [(*layed by the chickens* of the covenant, and boiled by the waters of Divine Love. Take ye and eat.")]

The parts of the sentence which she failed to read are enclosed in parentheses.

The first sentence was read and returned to Mr. Covell, in Troy, New York, without being opened, as his letter to Colonel Stone, published in the Commercial Advertiser of September, 1837, will show: —

"Troy, N. Y., Sept. 1, 1837.

"The sentence had been written by a friend, and *sealed* by him, at his request, and in such a manner as was supposed could not be read by any human device, without breaking the seals. We think the seals have not been broken until returned. The sentence, *as read by Miss Brackett*, is, '*No other but the eye of Omnipotence can read this, in this envelopment.*' And, as written in the original, on a card, and another card placed on the face of the writing, and enclosed in a thick blue paper envelope, was, '*No other than the eye of Omnipotence can read this, in this envelope.*' Troy, New York, August, 1837.

"Yours, &c., Stephen Covell."

Miss Brackett was for some time in the Asylum for the Blind, in Boston, and her case, at the time, excited a great deal of attention, we may say, throughout the country. It is worthy of remark, that she fixed on the *night* for reading these papers, as this power seems to have been more *active* during the repose of natural sleep, as it was in the case of Miss Hall, and numerous other clairvoyants whom I have known.

Miss Mary Jane Mason was one of this class. In April, 1846, I received from my brother, James W. Sunderland, then Professor of Mathematics and Natural Philosophy in the O'Fallon University, St. Louis, a letter, dated March 18, 1846. It covered a letter sheet entire, and the date had been altered from the 17th to the 18th of March. After reading the letter myself, without showing it, or making it known to any other person, I resealed it, then hermetically enclosed it in glazed paper, and sealed it with gum. It could not be opened without tearing, or changing the glazing on the paper. There was no writing upon the outside, nor any indication given to the clairvoyant, as to what was contained in the envelope. I gave it to her, simply requesting her to *dream* what was in it. She did so, and in the presence of my family, before the package was broken open, she read the letter, noticed the peculiarity in the date, and gave me its contents, from the beginning to near the close, omitting a paragraph which had been written on one of the folds. Had there been any means by which she could have taken off the envelope, there were none by which she could have resealed it. My seal was unbroken, and hence I knew that she could not have obtained any knowledge of the contents of that letter, except by clairvoyance.

Miss Hall, referred to above, has written numerous pieces of poetry, letters, and articles on Pathetism, while entranced, and without the use of her external eyes. Some of them she wrote with her eyes bandaged, and in the presence of numerous witnesses. The following composition was written by her, in the dark, while entranced, during the night. She was then about eighteen, and was visiting her relation, Mr. J. G.

Hathaway, in Fall River, Massachusetts, who, with his wife and family, may be referred to as witnesses of the truth of what is here stated. It has been common for my patients, in different parts of the country, in response to my directions, when in a state of trance, to *dream* about any given subject, of which I wished to know. Accordingly I had requested "Libby," as she was familiarly called, to dream, and tell me something I wished to know of one of my own children, who was at a distance. That part of the composition in brackets is addressed to me, and the poetry she puts into my mouth as if it had been addressed to her by myself, while she was dreaming in her trance, in obedience to my directions.

"Some gentle spirit come, and instruct me in your art. Lend me your harp, and guide the sacred flight. Let me imitate your devout strains! Let me copy out your Harmony! Blessed and Immortal creatures! I long to join with you, in your celestial style of adoration. I long to learn your ecstasies of worship, in a language which mortals cannot pronounce, and to speak the Divine passion of my soul.

"Let me explore the words of life and beauty, and find a path to the recesses of the Most High! Till then, I pine for my celestial country. I am just upon the shores of those happy realms where 'tis uninterrupted day, and eternal spring. Yonder, on the celestial hills and harmonious vales which continually echo to the song of angels, — there the blessed fields extend their verdure, and the immortal groves ascend. Hold out, *faith* and patience a little while, and your work is done, — but a few moments, and these sighs and groans will be converted into everlasting hallelujahs, — a few weary steps, and the journey of life will be finished. For the toils of virtue I shall immediately receive its vast rewards — for the reproaches of fools, the honor and applause of angels. I shall range the boundless ether, and breathe the balmy air of Paradise. Hasten the glad hour, when angels shall bear me onward to glory!

["And, while *thou* art standing beside me, methinks I can hear thee whisper to me, in tones of sweetest music, 'What dost thou say to me, in the silent hour of midnight?'

'Sleep on, and dream of Heaven a while,
To shut so close thy laughing eyes;
Thy rosy lips shall wear a smile,
And move, and breathe delicious sighs.

'Ah, now soft blushes tinge her cheek,
And mantle o'er her neck of snow;
Ah, now she murmurs, now she speaks
What most I wish and fear to know.

'She starts, she trembles, and she weeps,
Her fair hands folded on her breast,
And now, how like a saint she sleeps,
A seraph in the realms of rest.

'Sleep on! secure, above control,
Thy thoughts belong to Heaven and thee;
And may the secret of thy soul
Remain within its sanctuary.'

"Are these thy words? Who taught them to thee? Didst thou ever think thy thoughts aloud before? I remember what you told me to dream, but I cannot endure it. Blame me not."

The next day, when she came to my office, with her aunt, she handed me the paper on which the above was written. But, as I did not see her write it, I examined her while entranced, to find out how and when it was done. She said she wrote it with a pencil, while asleep the night previous, and without light, or table to write upon. And, to see whether she could possibly write without the use of her eyes, I immediately bandaged them so closely that I knew she could not use them. This was done at the house, and in the presence of, Dr. Cheever, in Fall River, Massachusetts, Mr. J. G. Hathaway and wife, Mr. A. A. Whittemore, of Wilmot, New Hampshire, and others. On being furnished with a piece of ruled paper, she wrote with a pen seven lines, and each line upon the ruled lines of the paper, as follows: —

"Fall River, June 22, 1845.

"Dear Margaret: To you I must devote a few moments in writing. Ever since our first introduction, I have loved and prayed for you; and have felt assured you would do the same in return. I was happy to hear from you to-day. And have you missed me since I have been away?"

Having written this much, I interrupted and stopped her, supposing it might injure her to keep her mind so long excited. But the company who witnessed the operation were perfectly satisfied as to the reality of vision without the eye, in the case of this young lady,

as I myself had often been before, and very many times since.

The following is from another letter, written by this young lady in the dark, when entranced. It is written on the lines (twenty) of the paper, and, like the other writing, is in a plain, legible hand: —

"TROY, N. Y., Sept. 16, 1845.

"TO MY DEAR SISTERS: Two weeks have nearly passed since I last addressed you. You will, I flatter myself, be anxiously expecting to hear from me, your absent sister. I have thought very often about you of late, especially yesterday, which was Sabbath day. When I retired to my room, I felt happy, yet the unbidden tear would flow down my cheeks, notwithstanding my efforts to resist; but you cannot know, dear sisters, how very well and happy I have been while here; as Mr. Sunderland says, 'you have nothing to do but take comfort,' and 'live on milk and honey.' And now, after being away from home a few weeks, I am about ready to return, although Mr. Sunderland has not concluded his lectures in Troy yet. Mr. Whittemore is a little homesick, and wants to go home to see his deary after so long a time, and so I am going with him to New York, and then to Providence. I shall probably get home Friday or Saturday; won't that be nice! You will look for me, I think, with great pleasure. If we should not get there the last of this week, you may expect me there first of next.

"ANN ELIZABETH HALL."

Miss Jane C. Ryder exhibited independent clairvoyant powers for nearly a year, in Springfield and Worcester, in 1833 and 1834. She was seventeen years old when she first became somnambulic, and her powers soon attracted the attention of large numbers of intelligent and scientific gentlemen, who visited her during the time. A full account of *this* most extraordinary case was drawn up by her attending physician, Dr. L. W. Belden, and published by G. & C. Merriam, Springfield, Massachusetts, in 1834. Dr. Belden declares, that during her spells of somnambulism, while in the *dark*, and *with her eyes bandaged*, so that it was impossible for her to use them at all, she performed different kinds of housework, *threaded needles*, *sewed*, *told the time accurately by different watches*, *wrote letters*, and *read*,

not a word of one sentence merely, but at one time she *read the whole* (three pages) *of Bryant's Thanatopsis*, with propriety. Dr. Belden's account is confirmed by the testimonies of the Hon. W. B. Calhoun, Rev. W. B. O. Peabody, Dr. John Stone, Rev. Dr. Samuel Osgood, Dr. M. B. Baker, all of Springfield, and Dr. S. B. Woodward, under whose care Miss Ryder was placed, at the Worcester Hospital for the Insane. It was a clear and convincing case of *vision*, in repeated instances, without the eye.

Some of the most satisfactory instances of sympathetic clairvoyance that I ever witnessed were developed in New York, from Miss Mary Mattocks, who was *totally blind.* Feeling a deep and lively interest in the subject, at my suggestion Mr. R. Peale, then proprietor of the New York Museum, called a meeting of physicians, clergymen, and other scientific gentlemen, to test this power, numbering about forty in all. The first seance was held at the Museum, then located in Broadway, opposite the Park, September 8, 1841. The experiments were conducted under the inspection and direction of a committee, and the results were written down at the time by one of the committee, and published in the New York Watchman for November 6, 1841.

The patient was twenty-three, and had been perfectly blind from the time she was six weeks old, her eyesight having been destroyed by accident.

To render the proceedings more satisfactory, a committee was appointed to determine on the order of proceeding, and to see that there could be no collusion between the operator and the patient.

On being entranced, a stranger was put in communi-

cation with her. In answer to the questions put to her, she stated his name, (Eddy,) and the number of his residence, (17 Park Place.) A card was held over her head; she told what it was, and pronounced the name (Stewart) written upon it correctly.

A piece of paper was placed over her head, which had the following letters prominently upon it: A, H, O, R, S, V, Z. She pronounced all the letters except one. The following figures were next read: 1, 3, 4, 7, 8, 0, 6. A piece of paper, with a red wafer, was held over her head. She was asked what color the *thing* was, and answered, "Red."

A vial was handed by one of the committee to the operator. When he had tasted the liquid in it, Mary made up quite a wry face. She was questioned, and answered as follows: "What is the matter, Mary?" "It tastes sour." "What is it?" "Vinegar." The vial contained vinegar.

The operator irritated his hand with a knife. She threw her hand about, and manifested considerable uneasiness.

One of the committee took her bonnet, and putting it on his head, stepped behind her. On being asked, she told who it was that stood behind her, as also what he had on his head, and to whom it belonged. An almanac was held over her head. "What is this, Mary?" "An almanac." "What is its date?" "1842." This was correct. The almanac was just from the press, prepared for the next year. "What kind of almanac is it?" "Phrenological." "What is on the first page?" "Picture of a man's head." She was shown a part of a newspaper, and read a *part* of its name.

One of the committee took a finger ring from Dr.

Lee, and handed it to the operator. "What is this, Mary?" "A ring." "To whom does it belong?" "To Dr. Lee." Dr. Lee said it was not his; but Professor Mapes had said to the operator that it belonged to Dr. Lee.

A cane was held over her head. "What is this, Mary?" "A cane." "To whom does it belong?" "To Mr. V." "What are the letters on the end of it?" "J. V."

This was true. Another cane was presented to her. "To whom does this belong, Mary?" "R ——." The letter "R" was all that could be heard in this answer. The cane belonged to Mr. Reed.

A number of watches were presented. "What is this, Mary?" "A watch." "What time is it by this watch, Mary?" "Twenty minutes past eight." The watch had stopped at that hour. "What time is it by *this* watch?" "Half past ten." This answer was correct.

She was now seated at the piano. The operator, without touching her, reversed the passes over those portions of the brain appropriated to *tune*. "Mary, I want you to play this tune for me." "I can't play it." "I want you to play this, Mary; you know it is a great favorite of mine." "I would play it if I could; but I can't think of the air." "Can you repeat the words to me?" "O yes." "Well, repeat them." "My sister, dear," &c., (repeating the verse.)

And while she was repeating the verse the operator made passes over the organs of tune, without touching her, and while doing this she commenced playing, and sung, "My sister, dear," &c. While she was singing this, he reversed the passes over her head for the pur-

pose of waking her up. She ceased playing, and, as if awake, in her natural state, answered whatever questions were put to her by one of the spectators. While he was conversing with her, the operator, (unknown to her,) pathetized her head, and she immediately began where she left off in the last tune.

Cases where extraordinary powers of somnambulism have been exhibited are quite numerous, and many such occur where there is no real demonstration of what is called "*vision* without the eye." The following cases come under the head of "Spontaneous Trance," where no artificial means were used to develop this power.

I had the account of the first one from Deacon N. Moody, of Hallowell, Maine, where it occurred in 1788. He was a resident of the family where the patient (a young lady of eighteen) lived at the time. Deacon Moody (letter of May 1, 1843) says, —

"We could not make the room so dark in very dark, stormy nights, with the shutters drawn tight, and no light in the adjoining room, but what she could read in any book, in English, with as much ease and correctness, or tell the time by the watch, turned backward and forward to any hour, as readily as she could in the daytime, with a bright sun.

"It was noticed that she would never read in one particular book, and a neighbor, with the view of detecting what he supposed to be deception, cut out a paragraph from that book, and pasted it into a pamphlet; this pamphlet he then put with half a dozen others, and handed the whole to her, without her knowing what he had done. She took them, and on coming to the one which had the extract in it, she instantly threw it aside. He then retired, and cut out *one* word, and pasting it into another, put it with the number, and again requested her to read a paragraph from each. But she instantly detected the pamphlet into which the word had been pasted. He then cut out one letter only, and pasting it into one of the pamphlets as before, she detected that one without opening it, and cast it from her as before.

"A lock of her hair was cut off, and taken into another room. On its being put into the fire she perceived it, and manifested much pain and uneasiness. Though she often went out among the neighbors while in a state of Trance, there was one *direction*, in which, if she started, to go, she was immediately restored to consciousness."

Mr. L. Collins, of East Bloomfield, New Jersey, in a letter to me, describes the case of his own brother, who,

while in a state of spontaneous Trance, would write poetry, and long letters, in a room perfectly dark. He invariably wrote in straight lines, crossed his t's and dotted his i's. He would often tell what a sister and brother-in-law were doing, and where they were, when several hundred miles off. They were travelling for the health of his brother-in-law, and the brother, while in his reveries, would tell the state of the health of the invalid. His statements, though many and often, were always found correct. This was in 1827.

In these cases, we have "*vision without the eye*," certainly, and, authenticated as they are, they would seem sufficient to put the existence of such a power, in certain conditions of the human body, beyond all doubt.

Thus far in respect to the fact of this intuitive power, known under the name of clairvoyance. This fact admitted, it enables us to account for Pathematic results, hitherto attributed to the will power of the operator; as the patient thus becomes cognizant of the operator's wishes by this clairvoyant sense similarly, it may be, as the dog becomes cognizant of the footsteps of his distant master. Nor is it strange, perhaps, that a power so startling should, when once proved beyond all doubt, be over-estimated, perverted, and turned to unjustifiable uses, as clairvoyance has been, and as it will be for time to come, until Nature's laws are better understood.

And while something must be allowed as to the means of investigation for scientific purposes, it may be a matter of grave doubt whether an occult function of the nervous system like intuition, should ever be abnormally excited, or goaded into daily and hourly action, as is often done, under the names of Clairvoyance and

Psychometry. We can admit, if need be, that most of the persons employed in this business are honest people, and that the so-called mediums have, at times, given examinations and prescriptions, with which the sick have been more or less satisfied. This may be easily accounted for, —

1. When an invalid is in a state of mind favorable for *relying* upon such examinations of his case, he is quite likely to take numerous things for granted, of which there is not sufficient evidence to satisfy a careful and skilful physician. The patient's peculiar *feelings* may be correctly sympathized in by the medium, but these feelings do not determine the real nature or the location of disease; and they can be of no reliable account in prescribing, except as they are correctly interpreted by science and sound philosophy.

2. When the medium and the patient are both ignorant as to the Pathology of the case, there can be no reliable diagnosis. Hence, whatever account of the disease may be given, the patient does not, and, it may be, he cannot, know whether the diagnosis be correct or not. And thus it is reports may be made of "clairvoyant" examinations, and of cures made by mediums, when there is no evidence to prove either of the following points, viz.: —

(1.) That the patient actually had the complaints alleged by the clairvoyant. (2.) That either the patient or the medium knew what the matter was. (3.) That there was any clairvoyance in the examination at all. Or, (4.) That the patient was actually cured by the prescription which the medium made for him. The sick often recover without any prescription, or any medicine at all. (5.) It is decidedly against the reli-

ability of this business, that the mediums and clairvoyants always and every where favor some one of the prevalent notions in respect to "pills," "sirups," "powders," nostrums, drugs and drugging. Indeed, these mediums ask for patronage on this very consideration, that they prescribe according to some given theory of "roots and herbs."

It may, indeed, be an easy matter for a medium to satisfy the sick, as it is well said that we patronize and rely upon the doctor only in proportion as we lack confidence in ourselves. But, whether or not the mediums do or can know any thing of the Pathology of the case or not, is another question altogether. In all cases, if you wish to rely upon clairvoyance, let that power be first *tested.* Ask the medium to tell you what you hold in your hand, out of sight, and of which object you have yourself no definite knowledge. You may know that you have something in your hand, but, not knowing what, see if this medium can tell. And, if he cannot tell, will you trust your life on the diagnosis of such a medium as that? If the medium be unable to tell you in respect to the less, will you rely upon him in the great matter of health and life?

Having myself abundantly tested this function of clairvoyance, when carried on as a matter of business, the conviction has been forced upon my mind that this term is often wofully misapplied. It is generally associated with "mediumship," or a state of *trance;* and hence it has come to pass, that wherever and whenever a person is *said* to be "entranced," it is taken at once for granted that he must of course be clairvoyant. But this is, indeed, a great mistake, as I am inclined to believe. I do not suppose that one person, in a thou-

sand cases of trance, will be found to be really clairvoyant. And even if one should evince clairvoyance at one time, it does not follow that he will evince that power again. We take too many things for granted in this matter. The fact of clairvoyance should never be taken for granted. Test the power always, similarly as the chemists do the presence of certain bodies in chemistry. If a clairvoyant or a medium be utterly unable to tell you what you are holding at the time in your hand, how can you safely rely upon that clairvoyant, when he assumes to describe to you objects of which you yourself know nothing?

I have supposed that the *function of clairvoyance appertained entirely to the wants of the organism in which it is developed*, and its legitimate exercise is spontaneous, never artificial. Hence, to tax this function of the nervous system as many have done, is an unnatural perversion, and must be attended with more or less injury to the organisms on which these experiments are performed. The persons may not, in every instance, by necessarily injured; but they are in danger of injury, especially when the nervous system is drawn upon from day to day, for the purposes of examining and prescribing for disease. It is like finding a diamond: the ignorant multitudes go to the place and look again and again, hoping to find another, because one diamond has been found there. So, a person happens to evince the function of clairvoyance, and one real case of undoubted clairvoyance excites marvellousness to an enormous degree, and hence people who know no better imagine that because a person may have been clairvoyant in respect to one particular thing, he must therefore be clairvoyant in respect to "disease," "lost property," "spirits," and any and all things else.

A clairvoyant makes one or two successful cures, and he succeeds more by the patient's *faith* than by any real clairvoyance, either of the disease or the remedy they prescribed. When the organs of *marvellousness* and of *hope* are excited, as they generally are in persons who consult clairvoyants, the patient in all such cases is in a *plastic* condition, — a state favorable and disposing the system to recovery, whatever may be the remedy prescribed. Hence, if the remedy be not positively injurious, it does not make much difference what it is; it may be "sirup," "pills," or "powders," Allopathic, Homœopathic, or Thomsonian, — it will all be the same.

Clairvoyance is true, and because it is a function of the human organism, it does not follow that it can be relied upon for all the purposes to which it is liable to be perverted. Those who have read Dr. Atkinson and Miss Martineau's work, will have noticed how much they have relied upon clairvoyance for determining the organs of the brains and their functions. Indeed, Dr. Atkinson has announced the discovery of new organs by the aid of clairvoyance alone. His clairvoyant told him so, he believed it, and said it is so, because it was so affirmed by the clairvoyant. But the doctor did not see that he was admitting too much. If his clairvoyant had said that he saw a "spirit," how much would he have believed of that? The truth is, I have known numerous good clairvoyants, who said they saw *objectively*, when I knew that all they saw was *subjective* in their own brains. People who consult clairvoyants in respect to things no one knows or can know, should remember that there is a possibility of being deceived. For the want of this precaution, multitudes have been most essentially duped, and made to believe

many things, which further investigation has proved had nothing but gullibility for their foundation.

There are numerous cases where a person, who has perhaps never exercised clairvoyant power more than once or twice, and these two or three successful cases have so much excited their friends and neighbors, that the clairvoyant goes on examining and prescribing for diseases, while he evinces no real clairvoyance. Thus the practice of drugging is kept up until the so-called clairvoyant "gets the hang" of "examining and prescribing;" and thus an aptness is *acquired* for treating the sick, which passes for clairvoyance, when it is not susceptible of proof that there is the first particle of clairvoyance in the practice from beginning to end.

And a similar remark may be made of fortune telling. Any shrewd person can "tell fortunes," where there is a corresponding degree of gullibility. It is true that an experimental knowledge of nature's laws will enable any one to anticipate more or less of future events — that is, such events as come within the control of these laws. In this way, we calculate the motion of the tides and the heavenly bodies. In this way we calculate the probable tendencies of things — of disease as well as human character. But, to "tell fortunes," to designate a future marriage, the birth of children, and the period of one's death, in the manner these things are *said* to be done by clairvoyance, is so preposterously absurd, that we marvel how people can believe it. Nor is this species of gullibility confined to young maidens, and maidens not young, who have an itching curiosity to pry into the future. "Children of a larger growth" rely upon the Moll Pitchers in all parts of the country. And such is the zeal with which they seek the fortune

teller, and such the confidence with which they rely on these worthless oracles, that it does seem as if the people had a love of being cheated. And hence it is, that persons have always been found more willing to pay for being deceived than for having the cheat exposed.

Thought Reading.

Can mere thought be transferred from one mind to another? My answer to this question is: a good clairvoyant may read the thoughts of another under given circumstances. Some of the conditions I have already described. In such cases, we may call it a "transfer;" but, correctly speaking, perhaps, we should say, that no substance is really transferred. Clairvoyance is the power by which the patient becomes cognizant of the thoughts of the operator. Any one may make any amount of efforts to transmit his mere thoughts, and he will fail, except under the conditions I have mentioned. When these conditions are fulfilled, results have come to pass which have been called a transfer of thought, but as I have said, it depends almost wholly upon the clairvoyant sense, and not upon the *volition* of the operator.

I have mentioned the case of the blind lady in New York, Miss Mattocks, who was exhibited at Peale's Museum, in 1841. And I must now refer to it again, for the purpose of describing a series of phenomena, which I suppose have scarcely, if ever, been paralleled in the history of clairvoyance. They were tested by large numbers of people, among whom were many gentlemen well known in scientific circles. And, as I have said, what made the case of this lady the more interesting and satisfactory, was the fact of her total blindness,

her eyes having been destroyed by accident when only six weeks old. Sight therefore in her case with the eyes was a physical impossibility. And yet she did *see* and accurately describe physical objects, without the sense of hearing, feeling, taste, or smell.

She was first entranced by Mr. Reuben Peale, and after a while she had become so very susceptible that she could read the thoughts of any one who came near to her for that purpose. At my instance, a series of meetings were held at the Museum during the summer and fall of 1841, composed principally of the medical profession, for the purpose of testing this clairvoyant power of thought reading. And under the vigilant inspection of committees appointed by these meetings, the results here described were performed, some by myself, and others by the committees who were put in communication with Mary for this purpose. Collusion was impossible, and by the arrangements made and the precautions taken for conducting these tests, the fact of sympathetic clairvoyance and thought reading was demonstrated and put beyond all doubt. The tests to which reference is here made were as follows: —

I. *Clairvoyance through the sense of feeling.* When entranced, the clairvoyant power was active through the sense of touch. Thus: —

1. Any stranger taking hold of Mary's hand, she would readily know his name, and describe his thoughts.

2. A dozen different articles, such as handkerchiefs, keys, pencils, scissors, papers, &c., put into Mary's lap by as many different persons, all strangers to her, by the sense of feeling she would designate the person to whom each article belonged. These were common experiments, in which she scarcely ever failed.

3. Any article sent to Mary from a distance would bring on the trance. Thus, when sixty or a hundred feet from her, I could not make her conscious of my wishes by a mere volition; but, if I sent her a piece of paper, she would recognize it as coming from me.

II. *Sympathetic Clairvoyance, without the use of either of her external senses.* Thus: —

1. In my mind, she read words, sentences, and accurately described any objects, persons, or places which occupied my own thoughts. These things she did instantly and daily for a year or more, and they were witnessed by hundreds, and I may say thousands of people, who visited the New York Museum for this very purpose. And many of these persons were "put in communication" with her, whose thoughts she read and accurately described in the manner I have stated.

2. She was clairvoyant of my emotions and states of mind, without any distinct volition on my part. If a pin or a knife were thrust into her own body, she did not notice it; but if I imagined any pain in my own person, she felt it instantly as a reality; and she was similarly affected when in communication with any one who was a stranger to her.

3. Mary's muscular system obeyed my *volition.* She would rise, walk, dance, and put her limbs in any given position upon which I fixed my own mind. Nay more, by mere volition, I caused her muscular system to become rigid and cataleptic, as if more under the control of my will than it was under her own, for the time being.

4. In Mary the following complicated results were performed. When entranced, I have times without number caused her — and seen others do the same —

to sing, and accompany herself on the piano, and thus to perform *alternately* the different strains of three different tunes at once. That is, by mere volition, she was made to sing and play the first strain of one tune, then the first strain of another, and another; and then the second strain of the first, second, and third, and so alternating from one to the other, until the whole of the music of three or four tunes was thus accurately performed. Nor did it make any difference on what note she was stopped, for she would invariably take up the strain precisely where she had left it in passing from one tune to the other. There are multitudes of scientific gentlemen now living, to whom I could refer as witnesses of what I have here described.

5. It was a common thing for Mary to be clairvoyant of my approaches to the Museum, even when at a distance of a hundred feet or more. When entranced, she would instantly tell if I were in the Museum, or, if a stranger approached her with my cane, she recognized it at once — a result in which I never knew her to fail.

III. *Anomalous results produced by magnetism and electricity:* —

1. A few turns of an electrical machine in a room below, fifty feet from Mary, invariably threw her into spasms. This experiment was often tried, and the results were always the same.

2. Similar results followed when she was approached with a large magnet. When a magnetized disc was brought within a few yards of her, she would detect its presence, and fall into spasmodic convulsions. In these tests, she would invariably stretch forth her hands in the direction of the magnet, saying, "It wants me, it wants me." Nor did I ever know her to fail in

discriminating between the influence of magnetism and electricity. The experiments with the electrical machine, and also with large magnets, were often performed on her by different persons, and the results were always the same. However cautiously she might be approached, she invariably detected the magnetism. I have known sceptics to conceal small horseshoe magnets in their pockets, but on coming near to Mary, she detected their influence, whether entranced or not. And it was in respect to experiments like these that the following testimony was written and published at the time: —

"The subscribers hereby certify, that we have witnessed numerous magnetic experiments made by LaRoy Sunderland, in some of which the mental faculties were excited to action by placing the fingers over the location of the phrenological organs corresponding to these faculties; in others, the power of a *steel magnet* over the human body in a very remarkable degree was shown; that we have carefully examined these experiments, and firmly believe, both from the mode in which they were conducted, and from the candid manner in which they were shown by Mr. Sunderland, that in many of them there *could* be no collusion; and that the result in some was evidently as unexpected by the operator as any person present. *Flatbush, New York, May* 14, 1842. Rev. Thomas M. Strong, James E. Dubois, M. D., T. F. King, M. D., Rev. William Barlow, John B. Zabriskie, M. D." — *The Magnet, October*, 1842.

Thus having presented the most prominent features of this extraordinary case, a few remarks in respect to its bearings on the general subject of clairvoyance, and what has been miscalled "vital electricity," may now be in place. And: —

1. *Volition in Clairvoyants.* As far as I could judge, in all the experiments on this blind lady, she was always governed more or less by her own will, excepting in those results brought on by electricity and magnetism. These were wholly independent of her own volition, and against her own oft-expressed wishes, as they disturbed her mind, and often put her nervous system

in a very unpleasant condition. This patient was entranced by different operators, and by her own volition, exercised *against* the will of the operator, I have known her thus to transfer herself from one operator to another. This she was known to do often, thus showing that she usually acted from her own emotions and volitions, and her different states were self-induced, led, as she unquestionably was, by her remarkable powers of clairvoyance, by which she certainly had "vision without the eye."

And what I know to have been true of this patient in respect to self-control and self-induction, agrees with what is now known of all other persons who become entranced by "spirit influence" or by any other process. Two facts may be referred to as confirmatory of the views here given: —

(1.) That among all the persons ever entranced by Pathetism, I have never known one but who could bring on this state at will. Thus of A. J. Davis, Ann E. Hall, Mary Jane Mason, and Mary Mattocks. After having been led into the habit of entrancement by the suggestions and processes of an operator, they one and all thus became conscious of the power in themselves to fall into the trance whenever they wished to do so. And from this habit of conscious self-induction, some have assumed the name of "independent clairvoyants."

(2.) There is a tendency among that class called "mediums," which confirms these views — a tendency which I foresaw and spoke of in the Spirit World newspaper, which I published, devoted to this subject, some ten years since. Thus the most popular mediums, and who were at first accustomed to close their eyes, and make irregular convulsive passes over them-

selves as they passed into the trance, are now every where beginning to speak with their eyes open, and to dispense with all the nervous twitching motions formerly so common to them all. Nor have I any doubt but that the time is near when "the best mediums" will speak in a normal state, and in the conscious use of all their external senses. As those nervous, spasmodic motions are perceived to be unnecessary, and, withal, unbecoming in a public speaker, they will be dispensed with, I doubt not, in due time.

2. *As to the Effects of Magnetism and Electricity upon the Nervous System.* All the experiments on this blind lady went to show the difference between electro-magnetism and the nervous forces. They are not the same, and in no way identical. Mary was invariably disturbed, and often thrown into fearful spasms by magnetism and electricity. A number of times her life seemed to be in peril from the effects of a magnetized steel disk, which it was attempted to bring near to her. In all cases, the magnetic and electrical forces injured her by disturbing her nervous system, so that it was impossible for her to control herself, and it was impossible also for any one else to control her.

The nervous system of this lady was far more susceptible to disturbance by the electrical forces than any galvanometer or electrometer ever constructed, and all the magnetic and electrical phenomena, in her case, evidently point to a wide and *vital* difference between the nervous forces and those known under the term of electricity or magnetism. We may trace some correspondences in some of the physical and the vital phenomena, but there is evidently no identity, and a slight correspondence in a few vital phenomena, is not suffi-

cient, surely, to authorize the use which has been made of the term "electrical," when speaking of the vital forces. And the phenomena in this remarkable case fully confirm the conclusions arrived at by Professor Harrison, in his Theory of the Nervous System, and also by Dr. Stark, quoted on a preceding (58) page, that the nerves are bad conductors of electricity, and that galvanism and electricity, like all other stimulants, when applied continually, so far from producing the phenomena of life, they are the cause of death.

3. *Feats in Music.* It may, I think, be a matter of doubt whether any of the musical prodigies now before the public would be found capable of performing the feats in music which were executed by this blind lady. And what she did I am sure was not, in her case, the results of practice. The first experiment of the kind in music was successful. Mr. Peale could not be seen by her, for she was blind; and he could not touch her, for he was some three yards distance from the piano; nor could any signs be addressed to her sense of hearing while she was actually engaged in singing and playing upon the piano. And yet, in the midst of a strain, at a signal made to Mr. Peale by one of the spectators, Mary would be stopped on a particular note; and, holding the music where Mr. Peale could see the notes, Mary was thus made, by mere volition, to alternate from one note to another in different tunes, until she had sung and performed the whole three or four pieces.

4. *The Age of Clairvoyance.* There has never been a time, perhaps, when there has been so much reliance placed on this occult power, which now is attributed to "departed spirits," acting through a class of sensitives called mediums. And with the history of Spiritism I

suppose myself somewhat familiar. But, among all that has ever been reported of "spirits," I think nothing will be found in the way of clairvoyance which could be compared with the examples of this power which I have here given.

5. *Conditions of Clairvoyance.* We learn, from an examination of the best cases of clairvoyance, something which appeals to our caution in respect to what may or may not be hoped for in the exercise of this function. It is to be borne in mind, then, that the exercise of this clairvoyant power is limited, like other mental faculties, by *time* and *space.* Beyond a certain distance, no communications can be made to either of the external senses. To converse by words, or by signs, as in speech and writing, the parties must be within a given space always. And if this remark be true of ordinary communications, it is equally so in respect to the distance at which a mere thought can be read, where there is no use by either party of the external senses. Ordinary communications have respect to light and sound. Beyond a certain distance, no object can be seen, no sound can be heard. And so it is in clairvoyance, the sense which is active in thought reading corresponds with *light* and *heat*, and the conditions upon which heat is known to radiate. Two bodies brought into contact, one cold and the other hot, the caloric is transferred from one to the other in proportion as they approximate. Separate them, and the transfer ceases; that is, when the separation is out of proportion with the sphere, largeness, and heat-containing and heat-conducting qualities, the transfer ceases. The amount of heat transferred depends on the proximity, and other conditions. And so, always,

the transfer of thought depends not merely on the previously-established Relation, but also on the proximity of the physical spheres of the parties. It is lessened by the distance of a few yards, more so by the distance of a few rods, and when the distance exceeds ten or fifteen rods the power of transfer wholly ceases. I know very well how many stories are often told of cases where thought has been said to have been transferred a distance of a mile, nay, a thousand miles, and even from pole to pole! But these are nothing but stories; they are unworthy of any confidence at all. As I have said, I am not aware that there is upon record any well-authenticated case so remarkable and convincing as that of the blind lady here referred to; and sure I am that no results of this kind could ever be performed with her when she was at any considerable distance from the operator.

And thus of time. A certain period of time is necessary for perfecting the Relation, without which there is, there can be, no transfer of thought. And when this Relation is once fully established, it can be perpetuated only by constant and unceasing activity. Its functions die from the want of motion. Action, motion, practice, make perfect; and ceasing to exert that influence peculiar to this Pathematic Relation, the Relation itself ceases to exist, and its power is gone. And hence I have found that when the parties have been separated only a few weeks, similarly as bodies cool, and thus change their chemical conditions, so does the mind become cool, and loses its power for acting, and its susceptibility for being acted upon. These two qualities, (positive, negative,) are essential conditions, which precede the transfer of thought, always. One is

plastic, (negative,) and in a condition for having an impression made upon it; the other we say is active, (positive,) and thus in a condition for exerting its Mental Forces. And in time, varying in periods of a few weeks or months, when the parties are separated, both these conditions are changed, and the power of transfer ceases.

6. *Method for testing Clairvoyance.* To test this power, let a series of experiments be performed in the following manner: —

A (positive) and B (negative) are the parties who constitute the mental telegraph. With A is associated C, who notes the time and dictates the messages to be transferred by A to B. With B, D is also associated, for recording the time and messages, through B. It is agreed that the parties shall be located in New Orleans and Boston, and that the trial shall be made during the first week of the succeeding month, at any hour or hours chosen by C, who is to dictate to A what thoughts shall be transferred. And during that week all the results are faithfully recorded by D. The time being passed, let C and D "compare notes." C presents a written record of what thoughts he dictated to A for transfer, and the minute, the hour, and the day when the transfer was attempted. D presents a written record of the results manifested through B, with the precise minute, hour, and day when they appeared.

When an experiment thus conducted is successfully performed, I hope to see it done, or, at least, to see a correct report of it. And were the assumptions put forth within a few years past in behalf of what has been alleged to have been done by "spirits," true, how easy it would be for two "mediums" to put themselves in a suitable condition for a series of tests like this. I

say a series, because a result so very extraordinary as the actual transfer of a mere thought, without any words or signs, could be satisfactorily demonstrated only by a series of experiments, and repeated under the conditions I have here described. We must be careful how we misinterpret mere coincidences, memories, and thoughts which spontaneously come up in dreams, awake or asleep. Coincidence is not transfer; nor is memory of thoughts and words, before "agreed upon," transfer. And yet, one who is by his friends thought to be foremost on this question as to "The Soul's Telegraphic Faculty," has given the following as his explanation of this matter:—

"What are the conditions? Manifestly these: that foot and brain be connected by some subtle cords of sympathetic contact. The same cords are necessary between all other parts and extremities. But how can these conditions exist between two congenial souls, "wide as the poles asunder," and in the external world? Thus: By a *mutual understanding* that, at a given hour of the day or night, when all the rest of the world is shut out of the charmed circle, each will *think a certain kind and number of thoughts with reference to the other*, with all that distinctness and earnestness which would naturally characterize a familiar face-to-face conversation. The amount of *time* to be consumed in thinking such thoughts, and the exact *method* of arranging them into sentences, or questions and answers, should be a matter of prior mutual understanding. Note down every thought that bolts in upon the mind while so telegraphing. In this way a melodious concert of sweet sympathies will be organized; after which, notwithstanding the immense distances, the twain may commune on the principle of the magnetic telegraph. We will cheerfully give more on these important points, if it be desired.

"In one short sentence let us commit ourself to the long-cherished conviction that, in the not far future of this life, mankind will enjoy *telegraphic* intercourse, independently of physical agents and machinery." —*Herald of Progress, July* 28, 1860.

"The foot and brains" must be connected, of course. And yet, we have seen numerous stories told of "impressions" conveyed to the brains by an amputated leg! I know a case where a son of the Emerald Isle had both legs amputated by a railroad car. He was in the chamber, and his legs in a room below, while he

imagined pins stuck into his absent limb. And stories are rife of amputated limbs, even after their burial, which conveyed impressions to the distant brains to which they formerly belonged. All these reports lack authentication.

But what shall we say of this new explanation of "The Soul's Telegraphic Faculty," when we are told that the parties may have a previous mutual understanding as to the "kind and number of thoughts" they will have "with reference to each other?" If the previous arrangements are less exact than those I have described, I do not perceive how any thing could be proved by them except the Faculties of Imagination and Credulity.

There are any amount of "remarkable coincidences" on record, which uninformed and credulous people are ever ready to attribute to "spirits," or to remote and extraordinary causes. And when I say credulous, I mean only what we find true among all classes of people. Thus, the Papist is credulous in respect to matters favorable to Papacy; the Mormon is credulous in matters that favor Mormonism; the Baptist and the Methodist are each more or less credulous in respect to those phenomena which favor their respective creeds. The Spiritist, accustomed to witness a certain class of phenomena, for which he cannot account by any laws with which he is familiar, is thus inclined to attribute mere coincidences to spirits, or to "The Soul's Faculty of Telegraphing."

But the question here considered is not as to whether sometimes two persons may not happen to think simultaneously the same thoughts. This happens occasionally in dreams, as also when the parties are awake. In a

work I published some years ago, I gave an account of a similar dream, said to have been dreamed simultaneously by a mother, and her son, who was far from home attending school. It was to this effect; that on a certain night the son went home, entered at a certain door of his father's house, and approached his mother, then in bed, and raising his hand, he said, "Mother, I am going a long journey." Whereupon, his mother exclaimed, "O son, thou art dead!" The time, the incidents, the words, were the same in both dreams, and the parties expected of course something unusual would occur. As the coincidence was so remarkable, they supposed it must betoken the death of one or both. However, the mother and son lived many years afterwards, and nothing unusual happened to either of them. And in speaking of dreams and coincidences, it reminds me of a curious fact in Psychology, which I have myself witnessed a number of times, although I have never seen the like of it reported in any work on medicine or on mental philosophy. The fact I allude to is this: there are certain persons, or persons at certain times, whose brains are so *plastic* that they receive impressions so distinctly from the story of a *dream*, or any other remarkable circumstance, that the narrative instantly incorporates itself in the memory, and they speak of it as their own experience! At such times they cannot distinguish between what they hear stated by others and their own personal experience. This may account for the dream (so supposed) in one of the parties above referred to. As, for instance, the mother may have had such a dream, but the son had no such thoughts, asleep or awake, until he read his mother's letter, and the shock it gave his nervous system put his

mind in a condition so plastic, that the incidents at once incorporated themselves into his memory so thoroughly that he was unable to distinguish them from the other normal records which time had made there.

I have known persons who often failed to discriminate between their dreams and the events of their waking hours. A lady, well known to the public as an author, assured me that for a long time she remembered having removed a large quantity of rubbish from the cellar of the house in which she lived, and had often spoken of this labor to her family, ere her mind came into a condition favorable for remembering the dream in which that labor had been performed; and even then she had to visit the locality where she thought the rubbish had been carried, in order to fully assure herself that the subject which had for so long a time occupied her mind as a "real reality," was only indeed a real dream.

Precisely in this manner, we may suppose, two persons often find themselves "thinking of one another," "thinking the same thoughts," and it is not perhaps very surprising that people should now and then be found who so easily construe such events into instances which they denominate the transfer of thought.

Such dreams, such coincidents, are constantly occurring, and those who know of no other satisfactory method of accounting for them, we may allow to attribute them to departed spirits, or to "The Soul's Faculty of Telegraphing." The "cherished conviction" above quoted has recently been carried out by a few spiritists among us, who have gone so far as to fix on certain places, such as Portland, Boston, Buffalo, and St. Louis, where the "mental telegraphic" operating

(mediums) were to be located. And to show the wisdom that governs in these spiritual arrrangements, I may add, that the author of these pages has been "chosen and designated" in the movement, as one of the "Batteries" with which this work is to be carried on!

Thus it has been in all ages; when certain people get once to believing on any subject, and the organs of wonder and credulity are fully aroused, it is impossible to say when or where they will stop. It subserves no good purpose to argue much with such persons, or by ridicule to attempt to arrest the rapid strides with which they incline to go ahead in the "royal road" of "progression." We must leave such to learn from the Great Teacher EXPERIENCE, who is always in waiting to become the real Alma Mater and Instructor of us all.

Double Consciousness.

I use this term for the want of a better one. Persons I have found who seem to live, in separate states, so distinct from one another, that they have no memory of each when they pass from one to another. Thus, if we number these states, and call that which is normal 1, and those which are abnormal 2, 3, and 4, I find that the patient will read a piece of poetry or a book in the second state, and repeat what he read in the first or third state, without any conscious memory of his having seen it in the second state. This explains how it may have been when certain entranced persons have quoted from authors which it was supposed they had never read; when the truth is, they read the writings and quoted them without the memory of having done so. We can, all of us, often remember poetry, even when

we cannot call to mind when, where, or how we became familiar with it.

Soon after the death of my second son, who was buried in New Jersey, I requested Miss Ann E. Hall, to whose remarkable clairvoyant powers I have before referred, to visit his grave. She did so, in her mind, and proved her clairvoyance of my memory in the following manner. I asked her what I *thought* or said to myself, (for my thought had never been uttered,) when I looked into his little grave. She answered correctly, and said, —

"All my hopes are buried there!"

Whereupon she repeated the following lines: —

"Sleep, little one! the summer winds are breathing
A gentle hymn to lull thy quiet rest;
Around thy tomb, in mournful beauty wreathing,
The ivy creeps, in freshening verdure dressed.

"Sleep, little one! the summer flowers are springing
In holy peace above thy mouldering head,
To guard thy dust, and from thy bosom flinging
A mingled sweetness o'er thy silent bed.

"We miss thee, love! thy joyous face once blushing
With rosy light death-shades have overcast;
But O, how oft these heartfelt tears are gushing,
To think our eyes have looked on thee their last."

I asked her where she had seen that poetry, and at various times, while she was in a state of trance, and when awake, endeavored to make her remember having read it somewhere; but she insisted upon it that "an angel communicated the words to her," and declared that she had no recollection of ever having read them. Her perfect honesty I never doubted; and yet I afterwards ascertained that that poetry was not original with her, as it was published in a periodical some three months before it was thus repeated to me, and my pa-

tient had no doubt read it in one of those abnormal states of which her volition could not recall any memory.

A case was published in the Medical Repository a few years ago, of a lady who fell into a profound sleep, and when she waked up, she was found to have lost all recollection of her previous life; even her memory of words and things was gone, so that she had to learn every thing anew. And, after studying for some time to acquire the use of words, she again fell into a state of somnium, and on awaking from this she remembered every thing she had forgotten after the first fit of sleeping; and what was still more singular, she now forgot every thing which had transpired after the first attack. And for a series of years, she alternately passed from one of these states to the other, in one of which her memory of things was entirely distinct from the other.

Dr. Devan read to the Royal Society of Edinburgh, in February, 1822, the history of a case observed by Dr. Dyer, of Aberdeen, in a girl sixteen years old, which lasted from the 2d of March to the 11th of June, 1815. The first symptom was an uncommon propensity to fall asleep in the evenings. This was followed by a habit of talking in her sleep on those occasions. One evening, she fell asleep in this manner: imagining herself an episcopal clergyman, she went through the ceremony of baptizing three children, and gave an appropriate prayer. Her mistress shook her by the shoulders, on which she awoke, and appeared unconscious of every thing, except that she had fallen asleep, of which she showed herself ashamed. She sometimes dressed herself and the children while in this state, or, as Miss L. called it, "dead asleep;" answered questions put to her

in such a manner as to show that she understood the question; but the answers were often, though not always, incongruous. One day, in this state she sat at breakfast, with perfect correctness, with her eyes shut. She afterwards awoke with the child on her knees, and wondered how she got on her clothes. Sometimes the cold air awakened her; at other times she was seized with the affection while walking out with the children. She sang a hymn delightfully in this state; and from a comparison which Dr. Dyer had an opportunity of making, it appeared incomparably better done than when awake. In the mean time, a still more singular and interesting symptom began to make its appearance. The circumstances which occurred during the paroxysm were completely forgotten by her when the paroxysms were over, but were perfectly remarked during subsequent paroxysms. Her mistress said, that when in this stupor, on subsequent occasions, she told her what was said to her on the evening when she baptized the children. A depraved fellow-servant, understanding that she wholly forgot every transaction that occurred during the fit, clandestinely introduced a young man into the house, who treated her with the utmost rudeness, while her fellow-servant stopped her mouth with the bed clothes, and otherwise overpowered a vigorous resistance which was made by her, even during the influence of her complaint. Next day she had not the slightest recollection even of that transaction; nor did any person interested in her welfare know of it for several days, till she was in one of her paroxysms, when she related the whole fact to her mother. Next Sunday she was taken to church by her mistress while the paroxysm was on her. She shed tears during the sermon,

particularly during the account given of the execution of three young men at Edinburgh, who had described, in their dying declarations, the dangerous steps in which their career of vice and infamy took its commencement. When she returned home, she recovered in a quarter of an hour, was quite amazed at the questions put to her about the church sermon, and denied that she had been to any such place; but next night, on being taken ill, she mentioned that she had been to church, repeated the words of the text, and, in Dr. Dyer's hearing, gave an accurate account of the tragical narrative of the three young men, by which her feelings had been so powerfully affected. (Dr. Spurzheim, Phren. p. 78, sqq.)

A number of similar cases were stated before the Royal Medical and Chirurgical Society, February 28, 1843. One by Dr. Webster, of a patient who believed himself to be another person at the same time. In one state, he disavows the opinions and proceedings of the second state; and in the second state, inflicts punishment upon the body of the first, for imaginary offences, and designates himself as another by bad names and abuse.

Another case was referred to by Dr. Mayo, which lasted for several months, and seemed to have been caused by the woman's swallowing some ointment containing gunpowder. In one state this woman learned and said things which she was quite incapable of doing in the other. In one state she was pert and impudent, and in the other modest and retiring.

The following details were furnished me in 1843, by Dr. W. B. Fahnestock, of Lancaster, Pennsylvania. They are certainly interesting, as they seem to show that the *hearing* sense is double, or that we may hear

in given conditions, without the use of the external ear: —

"My experiments have been conducted with the utmost care; and I am confident, that if similar experiments be repeated by others, with proper care, the results will be as satisfactory to them, as mine have been to me.

"Experiment 1st. Subject, a young lady. Three persons were requested to retire into a distant part of the yard, and to speak of something, which they should bear in mind. When asked what they were speaking about, she said, 'They are talking about the kitchen and the piazza;' and when requested to state the exact words they were speaking at that moment, she replied, that 'Mr. Z. just now said that it will do very well,' alluding to the manner of the trimming of the trees, &c. They were then requested to come in; and when told what she said, they declared that those were the subjects spoken about, and the exact words that had been uttered.

"Experiment 2d. Subject, a lady in the country. Was requested to state what they were speaking about in the house of a neighbor about one hundred yards distant, and the doors being both closed. She said they were speaking about a Mr. M., who lived at a distance. Answer ascertained to be correct. This experiment was performed on the spur of the moment, without any previous arrangement, and therefore puts the possibility of collusion out of the question.

"Experiment 3d. Subject, a young lady. Was requested to state what two young ladies were speaking about in the next room, who had retired for that purpose. They were directed to whisper barely loud enough for the one to hear the other. Her answer was correct.

"Experiment 4th. Subject, a lady. Was requested to listen to some music at a distance. Said she heard it, named the tunes that were played in succession, and the kind of instrument on which they were performed, &c. This was also performed without any previous arrangement. Her statements were ascertained to be correct.

"Experiment 5th. Subject, a lady. Was requested to listen to what a young lady was singing, who had been sent out into the woods for that purpose by certain sceptics, with directions to sing merely loud enough to hear herself, and to note which piece she sang first, &c. Answer: 'She is singing "My soul is heaven bound; glory, hallelujah!"' And after a pause of perhaps half a minute, she said, 'And now she has commenced, "The Promised Land."' Answer correct. She sang but two

pieces, and those so low, that (to use the young lady's own expression) it was impossible for any person to have heard at the distance of three yards.

"I have two subjects, both gentlemen, in whom the sense of seeing is not pathetized, at the same time that the sense of hearing is, and who are both able in that state to translate themselves, or rather their senses, to a distance; and although they can see nothing, they are enabled to hear every thing that is said, &c. They have frequently told what was spoken at the distance of several miles; and when taken to a cocoonery at the distance of four miles, they declared they could hear the worms feeding as distinctly as if their ears had been within an inch of them.

"Both of these gentlemen were at one time sceptics, and entered this state out of curiosity. One of them has lately entered into this state more perfectly, and upon the tenth trial was enabled to see, and has now become a most excellent clairvoyant.

"With these and several other subjects, I have performed many like experiments, at even a much greater distance; and so far as I have been able to ascertain, they have always been correct. If, then, they can hear and repeat the exact words spoken, or the music played, &c., at a distance so far exceeding the powers of the same sense in a natural state, how can we limit their abilities? I have also made many experiments to test the powers of the senses of touch, taste, feeling, smell, &c., at a distance, with the most decided success; and I am now perfectly convinced, that they can translate all their faculties to a distance, and use them as correctly, and with as much judgment, as in their natural state."

Presentiment.

This is an anticipation of future events, without experience or observation. By Intuition we may sometimes become cognizant of occult laws, on which certain future results depend. This clairvoyant sense may take cognizance of the future, or it may perceive the laws or adequate causes now existing which secure and make contingencies certain. But as to the fact of presentiments there can be no doubt.

Dr. Binns gives an account of a man who for years had a presentiment that his own death would be caused

by being buried alive. This impression was so strong upon his mind, that he wrote a treatise on the subject of "premature burials," with a view, if possible, to prevent so horrible a calamity. Nay, to "make assurance doubly sure," he went so far as to form a compact with a second party, for the fulfilment of all necessary precautions before he should be buried. And yet, compelled to bow to the inscrutable laws of natural contingencies, this very man, Dr. Walker, was buried before he was dead, as subsequent investigations fully proved. Such turns in human affairs gave to the ancients their superstitious ideas, and consecrated the phrase so often noticed in heathen writers, "For so the Fates ordain."

Jung-Stilling, in his Almanac of 1808, relates a remarkable presentiment of a minister, who was taking a walk with the intention of visiting a rocky mountain near his house, and of enjoying the beautiful view from it. While approaching the summit of the mountain, he felt restless and uneasy; unable to explain this feeling, he asked himself whether it was right for him to spend his time thus idly, and, busied in such thoughts, he stepped aside for a moment to seek a cool place under a wall formed by the rock. He had scarcely left the narrow path leading to the top of the mountain, when a large stone, breaking loose from the rest of the rock, with great vehemence struck the spot where one moment before he was standing.

The Rev. John Dodd, one evening, when already undressed, felt a great agitation in his mind, which was altogether unaccountable to him. It seemed to him that he ought to go and visit a friend, who lived a mile or two off from him. His family tried to dissuade him

from going that night, but their efforts were in vain. Mr. Dodd went, dark as it was, and on arriving at the house of his friend, he found him ready to commit suicide. His unexpected visit and counsel prevented the deed forever.

Schiller, the great poet, was in the habit of walking with his steward. At one time, when passing on a rugged path through a pine wood and between high rocks, he was seized by a feeling that some person must be buried there. Some time after, he was informed of the murder of a wagoner, committed at the place, of which he had the presentiment.

Clairvoyant Diagnosis.

The facts detailed in the preceding pages authorize the following conclusions: —

1. The trance is self-induced in all cases. When not associated with any volitional processes for its induction, we say it is idiopathic or spontaneous. And while this state is very common, the clairvoyant sense is rare, so very rare, that perhaps it would be a correct estimate to say, that scarcely one in a thousand cases of trance ever evince any real clairvoyance at all.

2. The clairvoyant sense is, also, spontaneous; and it is active, without the trance. The trance may sometimes facilitate the exercise of this sense, as common sleep does when each of the external senses are suspended in dreaming. But real clairvoyance, I am sure, more often occurs in the normal, waking state, when the mind is in the full exercise of all the attributes of manhood. In this state, the mind is in the best condition for acquiring and communicating knowledge. In a state of sleep or trance, a part of our faculties are

inactive, and hence the trance or dreaming is an imperfect state when compared with that in which all the attributes of manhood are in a condition for exercising their highest functions.

3. The legitimate use of clairvoyance is the gratification of the normal wants of the organism in which it is developed. And it is a remarkable fact, that this sense when first noticed and named lucidity or clairvoyance by M. Puysegur, its exercise by the somnambulist was confined to a description of his own case. It was in this way that this sense first attracted attention, under the observations of Puysegur, Deluze, and others in Paris, about seventy or eighty years ago. And long after it was ascertained that somnambulists were sometimes clairvoyant of their own complaints, curiosity was excited to see if the somnambule might not also be lucid enough to see and prescribe the best remedies for other diseases besides his own. In this manner it was, that the practice of clairvoyant diagnosis came into vogue.

4. The clairvoyant sense, in its best cases, is exceedingly limited in its sphere or range of objects. Deluze mentions the case of an excellent clairvoyant in Paris, who prognosticated the recovery of a patient, and who was himself killed by an accident some days before the fulfilment of his own prediction. Thus, although clairvoyance could foretell the recovery of the patient on a certain day in the future, it could not take within its scope the death of the clairvoyant himself, which was to happen, even before the events which he had accurately foretold. And what was true of this case is true of all cases of real clairvoyance. The sphere of this power is limited, not in one case, but in all. Sometimes

the clairvoyant will describe his own disease once, and then the function ceases forever; or he will describe the case of some one else accurately. But on testing him afterwards, he will be found deficient in this power. Nor has a case ever occurred where one has been found clairvoyant on all objects to which, for the time, the attention might be directed. The best cases are limited. I knew an excellent lady in New York, in 1842, who was unquestionably clairvoyant of absent persons, and she described a medical friend of mine, whom she had never seen; and yet, when thus clairvoyant of a person a mile off, she had no knowledge of another person who was sitting by her side, and to whom her attention was directed in vain. It is a great mistake to suppose that because one is clairvoyant at all, that therefore he must be clairvoyant at two successive periods of the same things, or clairvoyant the second time of any thing. Instinct directs the bird how to prepare its nest, which is builded with so much care by the roadside; but that same instinct fails to see the danger that will arise from the access of rude boys, whose hands will be sure to plunder that nest before the design in its construction shall have been fulfilled.

5. Of that intuitive function we call clairvoyance, it would be accurate, perhaps, to affirm that we know nothing as to its physiology or pathology, and but very little indeed of those conditions on which its manifestations depend. Certainly we do not know enough of these conditions to bring this power under human volition. And even if it could be subjected to our volition, as we have seen, it could not be thus made sufficiently reliable in diagnosis and the treatment of disease. Impressible persons may sympathize very readily with the

feelings of the sick, and by holding a "a lock of hair" in their hands they may thus have the clairvoyant sense sufficiently excited to enable them to name the disease accurately. But it does not follow that on diagnosis in this manner, we may always rely in the treatment of disease. This is to be inferred from two considerations. First, that no two clairvoyants can be found who will describe precisely alike; and secondly, when two clairvoyants happen to approximate in their diagnosis, they are sure to differ in their methods of cure. Whereas, were clairvoyance as reliable as it is generally supposed to be by a certain class of people, there should be no difference either in the diagnosis or the processes of cure. But, as we all know, each clairvoyant has his hobby, his peculiar forms of "pills," "powders," "roots and herbs," and upon the superior merits of which each one begs for the patronage of the sick. In this behalf, therefore, I do not see that they can be much in advance of quacks and the great army of pill men.

6. There is no class of people whose minds are so susceptible, so plastic, and easily moulded into *habits*, as those who sink into a state of trance. Suggestion is often LAW to them. If told they can see the moon, or a star whose light has not yet reached our earth, the somnambule imagines he can do it. And if told that he is clairvoyant, and has the power to examine and prescribe for the sick, he readily believes all this, and acts upon it, while, it may be, he never was really clairvoyant at all. In this way, as the trance has become common, it has come to be associated with hypothetical clairvoyance, which is relied upon for diagnosis. And, by practice, a tact is acquired in the use of terms, until

examining and prescribing for the sick is found to be a paying business, when there may be inducements for its continuance, even when the parties are never clairvoyant.

7. And yet I would not say but that I think this hypothetical clairvoyance as reliable in diagnosis as the common methods now practised among us. The testimonies of the highest authorities in the medical profession are now before the world, showing beyond all doubt that the diagnosis generally of all classes, Allopathic, Homœopathic, and Eclectic, and their methods of drugging, are not reliable. See here: —

"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined." — *John Mason Good, M. D., F. R. S., Author of "Book of Nature," "A System of Nosology," "Study of Medicine."*

"I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug, on the face of the earth, there would be less sickness and less mortality than now prevail." — *James Johnson, M. D., F. R. S., Editor of the Medico-Chirurgical Review.*

"As a physician advances in age, he generally, I think, places less confidence in the ordinary medical treatment than he did, not only during his *early*, but even his middle period of life." — *Sir James Clarke, Physician to Her Majesty Queen Victoria, May* 26, 1860.

"The *presumption* always is, that every noxious agent, *including medicines proper*, which hurts a well man, hurts a sick one. The miserable delusion of homœopathy builds itself on an axiom directly the opposite of this, namely, that the sick are to be cured by poisons. The only way to kill it, and all similar fancies, and to throw every quack nostrum into discredit, is to root out completely the suckers of *the old rotten superstition, that whatever is odious or noxious is likely to be good for disease.*" — *Oliver Wendell Holmes, Speech before the Massachusetts Medical Society,* 1860.

While, therefore, the leading men in the so-called regular medical profession, are manifesting less and less confidence in their own theories of drugging, some apology perhaps may be found for that spurious or hy-

pothetical clairvoyance now so rife, as a means of diagnosis from a "lock of hair." How many regular physicians have assumed to give the diagnosis, not from an actual examination of the patient, but from an examination of one of the fluids excreted from his body! But, it is to be hoped, the time is approaching when no such methods will be known to disgrace the "divine art of healing." Science and Philosophy show that the most enlarged experience relies most on induction and deduction in diagnosis.

Health and happiness should never be left to the contingencies of a dream, the vagaries of hypothetical clairvoyance, or the innumerable dye-stuffs prescribed by the medical profession. The general failure of the regular guardians of health, together with that love of the mysterious so common to our nature, has contributed very much to that combination of circumstances which has originated the practice of clairvoyant diagnosis in the treatment of the sick. In cases of disease, the most important thing is, to know what to do, or what to cease doing — a matter that is not often determined by quackery or hypothetical clairvoyance.

And, ignorant of Nature's laws, and as to what should be done, the dreamers are always ready to prescribe "something to take," and which the plastic credulity of the sick man makes all the more efficacious if it come from an "Indian," a "departed spirit," or that *invisible world* supposed to have been visited "in a state of trance."

Psychometry.

This term (soul measure) has been used, for a few years past, to signify a power which a certain class of

persons are supposed to possess for describing character from impressions made on their minds, by contact with the paper on which the party described has written. It is assumed, that in writing, we transmit a characteristic *substance* to the paper; so that by merely writing one's name on a piece of paper, the entire mental character is thus transmitted with the signature. The practitioners of these so-called "Psychometric examinations" lay down the following theory:—

That there is a nervous substance, which attaches to the paper in all writings. This substance is indestructible, and may be recognized a thousand years after being thus transmitted to paper; and in it is embodied the entire character of the writer. No matter through how many other hands the autograph may have passed, nor with what intense emotions it may have been gazed upon and read by other parties. It may be handled, fumigated, and pass through the "nervous influences" of any number of persons, yet the nervous substance transmitted to the letter by the author is never destroyed; it may, perhaps, be weakened, but it is never wholly absorbed or evaporated. This is one part of the theory. Here is the other:—

That a class of persons, called Psychometrists, possess the power of deriving from physical contact with the writing an accurate knowledge of the mental character of its author. By merely holding the letter in the hand, or bringing it in contact with the nervous system of the psychometrist, the latter is thus enabled to give an accurate description of the entire mental character of the writer.

Such is the prevalent theory, and such is the reliance placed on these assumptions, that numbers engage in

these so-called "psychometric examinations," and carry it on as a regular business, the same as "fortune telling" was carried on in former ages, and, indeed, similarly as it is carried on at the present time, and, I may add, that the one is as reliable as the other.

I have never omitted any favorable opportunity for testing this power, and have for this purpose caused letters to be sent, and have sent any number myself, to some of the most popular psychometrists far and near. I am quite confident that I have witnessed what have been considered some of the best experiments of this class, but the whole has only tended to fix the conviction on my own mind, that this theory is unsupported by facts, and that psychometry is not reliable as a source of information in respect to human character. My reasons may be briefly stated: —

1. In all that is known of intuition and clairvoyance, there is nothing to authorize this notion in respect to psychometry. Because we can see to read ordinary print a distance of twelve or fifteen inches from the eyes, does it therefore follow that we should be able to read the same print a distance of fifteen miles? Sight, and each of the other senses, have their limits, and the same is true of the clairvoyant sense. And, as this sense is also limited in all its phases, it cannot be relied upon for psychometric examinations.

2. This notion in respect to the elimination of a nervous substance which attaches permanently to a piece of paper, has never been proved, and it finds no analogies in Psychology, Physiology, or Pathology, for its support. It has been supposed that the function in the dog, which enables him to distinguish the track of his master, is an approach to this power in the psychom-

etrist. To this I reply, that it is not true that all dogs have this instinctive power; and those which have the most of it are limited in its exercise by time and space. No dog is able to follow the trail after the lapse of a few hours; the atmosphere makes such changes as puts it beyond the power of the dog to scent game, or the steps of his master. Nor is this all: this instinctive function in the dog is adapted only to the supply of his own wants and the conservation of his own nature as a dog. And thus it is as to this use of the psychometric sense. All there is of Intuition in the human species, I suppose to be necessary for the conservation of the organisms in which this sense is found. And hence Anthropology affords no authority for supposing that there is in man a function for "measuring" human character in the manner assumed by psychometry.

3. This notion in respect to a nervous fluid eliminated upon the paper in writing one's name, has nothing in facts, science, or philosophy, on which to rest. It is improbable and absurd. Mental qualities attach to the mind, and not to a piece of paper, as such. Correspondences may be traced between the writing, or the work a man does, and *some* of his mental traits. But this correspondence is quite circumscribed, and it cannot therefore be relied upon for a knowledge of the entire character. But this correspondence is not recognized in psychometry; the substance relied upon in these experiments is not a sight of the writing, but simply contact with the paper on which the signature is written.

4. Psychometry admits itself a decided failure in those respects, in which it is the most essential that its demonstration should be made. There is no individuality without *sex* and *age*, and yet all psychometrists

disclaim the power to tell either the one or the other. And thus the whole question is yielded. By guessing twice, sex would be designated correctly, and if there be no power to tell a man from a woman, nor to see the difference between ten or fifty years in the age, then I think it safe to conclude that psychometry is not what it is estimated for by those who carry on these examinations as a business.

5. If we examine the merits of psychometry, we shall find that the so-called "delineations of character," made in this manner, are all of them indefinite and commonplace; a nose of wax, a garment that will fit any one, and often with a coloring that might please the fancy of all. A few years since I adopted the following method for testing one who was then considered every way reliable in this behalf. I was at that time engaged in writing a series of articles for a Boston paper on the merits of psychometric examinations; and, not wishing this psychometrist to suspect from what localities my letters had reached her, I caused four to be sent to her from different post offices, in three different states. In these letters I complied with all her terms; so that if there should be any failure, the cause could not be traced to myself. But each of her answers was a failure, for in each she supposed herself describing a lady! Here is one of her "psychometric delineations" of myself, and this one is a fair specimen of the whole: —

"Psychometric delineation of character from writing sent by C. H. W., Watertown, Massachusetts. By Mrs. —— ——.

"Lady — refined — cultivated; looks healthy; her countenance shows her to be a person that is cultivated. Expression of her mouth and adjacent portion is not free and natural enough. A trifling degree of affectation about it; that is, it *was* affectation at first, but has been there so long that it is now second nature.

"Self-esteem rather large. Firmness large. A good deal of self-reliance and independence in her composition; a person capable of

standing alone; does not feel the necessity of clinging to or leaning on others for support, as *women* generally do. Full conscientiousness. Rather large secretiveness. It has been cultivated.

"Has a quick, intuitive intellect — arrives at conclusions quickly and accurately. The organs of causality and comparison are prominent. Wit, rather large; pleasant, good company; agreeable; has large suavity; appears to advantage in company; graceful.

"Expresses herself well; forms her sentences with point and beauty. She seems a person that would not do any thing to *shock* society; wishes to be in *ton* in morals, opinions, etiquette, &c. Yet, with all this, there is a sort of pleasant, independent feeling; but not the feeling that would make a *come-outer* — make her do different from any one else; she wouldn't do it; doesn't see the use of it.

"Large constructiveness; good taste in arrangements, selections, &c. Fond of the beautiful and the perfect; has not veneration enough to make her superstitious or orthodox. Is inclined to progression, but won't go what she thinks 'too far.'

"Seems to be a strong feeling of propriety about her. Combativeness and destructiveness very active just now. Is no passive, quiet clay piece. Though she has large benevolence, she would not pass by with impunity any thing she considered an infringement on herself, or those with whom she is connected. Is capable of showing great indignation, using cutting words, where she thinks they are needed. Social faculties all well developed; there is a roundness, fulness, and healthfulness about them that is quite agreeable. Large union for life; aches just now; don't know the cause; I don't know the cause. Social organs look like rosebuds folded up. Amativeness, pure and healthy. Temperament, nervous bilious. Age eighteen to twenty-four; can't give it exact. Large order; good number. Lower perceptives generally active and full. Good memory. Upper perceptives well developed. Is a person who arrives at very accurate conclusions; seldom makes mistakes in her deductions from facts, circumstances, and relations. Her fault is in being too severe where a wrong is known or supposed to exist."

The husband of Mrs. S——— indorsed the accuracy of the above delineation in a letter to Mr. W———, thus:—

"———— ————, March 16, 1857.

"*Dear Sir:* Age we can only approximate. Sex is sometimes indistinct, *but in this case it is clearly a female.*

Yours truly, ———— ————."

Psychometry has assumed a new phase in connection with the nervous mania which is now prevalent over the country under the name of Spiritism. Indeed, we hardly know what subject, or which of the occult sciences, the affair of Spiritism has not infected. Of drugs, drugging, and dosing, with "spirit medicine," so called, it seems to have become a monopoly. Read the spiritual

papers, and see what nostrums, what pills, what powders, what "spiritual springs," and the like, are now in vogue! One medium advertises what he calls "The Franklin Medal," which "cures all forms of disease without fail!" It was invented through him by the spirit of Dr. Franklin, and is to be worn on the forehead of the patient, and costs from seven to twenty-five dollars. Many buy these nostrums because they are recommended by spirits out of the human body.

Mr. M. is of this class, and he has certainly attracted a good deal of attention by his extraordinary assumptions in respect to his access to the spiritual world. He assumes that if you write to the spirit of a dead friend, and send it to him sealed, with three dollars enclosed, he can, without opening the letter to your dead friend, call to his aid the spirit to whom your letter is addressed, and give you the answers required. How many successful experiments of this kind Mr. M. has ever performed, I do not know; I can only say, that all his examinations of which I have had personal knowledge proved total failures.

His first revelation for me was made voluntarily. I had visited the neighborhood where he lived, and held a conversation with one of his acquaintances respecting my sons, who died some years ago, but from whom I had never been able to get any reliable communications, not even in my own family, where I had seen and heard as much from the spirits as any other mortal, perhaps. This friend repeated more or less of my conversation to Mr. M., and shortly after he paid me a visit, announcing himself as a medium, and taking from his pocket a paper a yard long, written upon, like Ezekiel's roll, "within and without," purporting to be a communica-

tion made to him from my deceased son. Upon looking over the manuscript, it came out that the "spirit" which wrote it — whether in the body or out I could not say — was not my son, as it did not know its own name, nor the subject matter of my domestic concerns, of which the paper was written!

Shortly after, hearing that Mr. M. had been successful in certain cases, I put two or three *definite* questions to an inhabitant of the other world, and sent them to him, sealed. They were these: —

"Will you communicate with me? If so, please tell me, through Mr. M., when, and how, and where."

But the application was unsuccessful. Mr. M. complained that the questions were *from a lady!* and were so desultory that the spirits could not answer them! He sent my letter back, with the message that if the writer would state definite questions, he would give the answer, without a fee. I accepted the offer, and sent precisely the same questions again, addressed to a dear friend who died in May, 1856, and who was *pledged* to communicate with me after death, if such a communication were possible. Here are the questions: —

"To H. A. W. B. Do, please, I beseech you, H. dear, tell me through Mr. J. V. M., whether you will communicate with me, and if so, state distinctly when, and where, and in what manner. June 5, 1857."

The letter containing these questions was handed to Mr. M., and left in his hands four days, when he handed it back to the messenger, saying that the spirits said "it was written by a sceptical lady, and they could not answer it!" Now it is not true, either that I am a lady, (as the psychometrists and spirit mediums will have it,) or that I am a sceptic either in Psychometry or Spiritism.

I see no reasons for calling Psychometry a "science." Why denominate an *assumption* a science? Even Phrenology, for a similar reason, can scarcely be called a science. The common practice of examining heads is liable to some of the same objections which lie against Psychometry. I have sometimes thought that the charts might well be stereotyped; excepting a few "lights and shades," the same chart would answer for any number of heads; and, more so, of Psychometry; with a very few exceptions, the same "delineation of character" would apply to any number of individuals. Nor does it seem to me as at all probable, that any mortal may safely be considered in the light of a post-master, through whom letters may be sent to the souls of the dead, and which will bring *authentic* answers from the persons thus addressed.

This notion that different spirits infest, or respond through one medium, is contradicted by analogy, and by the facts in the case. As in Pathetism, when an experienced operator gets control over a good subject, his control remains *exclusive*. Nor is it unreasonable to suppose it must be similar in the spiritual world. The spirits which are low enough to come in contact with this external world, when they *infest* a mortal and make a medium of him, may retain exclusive control. Supposing these communications do ever come from departed spirits, this theory accounts for their *varied* character; a little truth is mixed up with a great deal of error, like three grains of wheat in a bushel of chaff. Mortals, knowing little or nothing of the spiritual world, get hold of a few facts which they do not understand and cannot account for, thus become *marvellously* excited, and think they are conversing with Lord Bacon

or Dr. Franklin! But a more extended experience modifies their views, and they find many ways for rationally accounting for the "communications" that are made, without believing they came from any one of their own relatives or friends. Here is a wide field for the exercise of *credulity;* the facts and the philosophy are a different matter, altogether.

Visions.

This term is now used by a numerous class of people to signify views alleged to be induced before the interior eyes by departed spirits. Mediums are supposed to be "influenced" by personages from another world to give descriptions of its inhabitants and its scenery, and which are often relied upon as correct and truthful. Within the last ten years, any number of tracts, papers, and books have been published, all purporting to give accounts of "things heard and *seen* in the *invisible* world." And such have been the claims set up for these visions, that it would seem but a matter of simple justice that we should examine their real merits, and ascertain, if we can, how far these reports are reliable, as a source of information, in respect to a world of which we actually know nothing at all.

But as difficulties meet us upon the threshold of this subject, let us pause, and look them fairly in the face. Here they are: —

1. The parties directly concerned in the manufacture of visions are unable to afford us any means of discriminating between visions that are *subjective* and those which are *objective.* That is, neither the "departed spirit," who is said to cause the vision, nor the medium, on whom the "influence" is exerted, can demonstrate,

from first to last, that there is any object actually seen outside the medium's own brains. "Visions" we have in abundance, as nothing is more common than *dreams*. Now, while it cannot be shown that these visions are of any thing outside of the medium's own mind, it seems to me the defect is fatal to the claims so often set up in respect to their origin.

2. These views, when tested by the evidence which the visions themselves afford, are found to be unreliable and contradictory. Thus, —

(1.) Take any one vision as a specimen, and it will be found to be intangible, inaudible, invisible, and unreal, in such a sense that no principle of Science or Philosophy can make any thing more of it than a mere dream.

(2.) Different visions, by different media, of one and the same thing, do not agree. They do not agree when speaking of matters not cognizable to our external senses, and hence they cannot be relied upon any more than we can rely upon ordinary dreaming.

(3.) It is a suspicious circumstance that these visions are never of tangible matters, that can be tested by a third party. They are always of fanciful and imaginary scenes of which nothing can be determined by the ordinary rules of evidence. An *ignis fatuus* is an interesting object for philosophical inquiry, as to its elements and causes; but it is not to be followed and relied upon as a guide in the journey of life. And thus of visions; they have their Pathology, and, as a matter of science, it may be interesting to study their causes. And while I neither deny nor affirm as to what "departed spirits" can do, I am nevertheless bound to declare, that, as far as any thing satisfactory to philos-

ophy has been determined in respect to their origin, they have never as yet been traced beyond the functions of the human brains. To dream is precisely what the brains were made for doing in sleep. And to have visions is the abnormal work of those physical organs, when in certain conditions of morbid activity.

(4.) All persons, without any exception, who can be entranced by Pathetism, or who can be more or less "impressed" by Pathematic processes, may be made to "see visions." This I know from an experience of many years. And, what is worthy of remark here is, that among the numerous mediums who assume to have "spiritual visions," I have never found one, whom I could entrance, that could discriminate between the visions which I produced by Pathetism, and those which they imagined to be induced by departed spirits. I have tested a large number of media in this way, and have always found that they could never distinguish the visions which I induced by hallucination, from those which they were sure must be induced by "spirits." I have elsewhere remarked upon the inability of this class of persons to judge as to the rationale of the "influences" which were exerted over them. Even those who call themselves "inspirational" are inspired by Pathetism, so that they really believe the "influence" to have come from Dr. Franklin, Galen, Lord Bacon, or some other imaginary personage. I have caused speeches and sermons to be delivered, also music, vocal and instrumental, and prayers to be offered by entranced persons, which the mediums at the time have attributed to some "guardian spirit," or some "Matthew Byles," "Lorenzo Dow," or "Cotton Mather." A distinguished orthodox clergyman present at one of my lectures in

Tremont Temple, Boston, when I caused that excellent young lady and remarkable somnambulist, Miss Ann E. Hall, to fall on her knees and pray in the true style of sectarianism, frankly declared on that occasion, that a more appropriate form of prayer he had never heard uttered. What I affirm here is, not that all seers would be willing to submit their nervous systems and their visions to the test of Pathetism, because they know, of course, if they were to do so, what the result would be; but what I say is, that always, and whenever I have entranced mediums who believed their visions had been induced by spirits they could never discern any difference in their spirit visions, whatever, from the visions induced by Pathetism. Nor does it obviate this objection when a medium declares that "he cannot be entranced by Pathetism." Of course he could not be "entranced" by Pathetism, when his own notions and habits are in the way. His saying he is willing does not prove that his mind is in a suitable condition. "Spirits" have their "conditions," without which nothing can be done, no vision can be seen. And so Pathetism has its conditions, which all media must comply with in order to be entranced by Pathetism. And more than this, no other theory so satisfactorily as Pathetism accounts for the fact, that a medium *obsessed* with an IDEA of Spirits is not and cannot be influenced ostensibly by Pathetism, if he has any secret fears that that influence will tend to dispossess him of his darling idea of "Spirit influence." One completely under the influence of Pathetism could not be entranced by "Spirits," except on the conditions which Pathetism sees fit to determine.

If there be laws well known which inhere in the

nervous system, sufficient to account for some of the most remarkable visions that have ever occurred, let us not close our eyes upon these laws. If there be other remote and extraordinary causes, whenever they shall have been demonstrated and made manifest, they shall be duly pondered and acknowledged. My position I think is fully sustained by the account which the most remarkable visionist ever known has given of himself.

The case of Swedenborg is extraordinary in whatever light it may be viewed, and because it was so very remarkable, because he exceeded the ordinary attainments of all men, both in his *assumptions* with regard to his own case, and, also, in the development of his scientific and literary abilities, it has been, from the first, a case of great difficulty, and hence the minds of all parties have been so much divided in relation to its true merits. By one class, he is denounced as nothing better than a *bedlamite;* by another, he is set aside as a great *enthusiast;* and a third receive all that he assumes in relation to himself, and consider him as *supernaturally* inspired, and divinely made, to reveal the secrets of another world. But each of these opinions are the natural sequences of a want of correct views as to the nature and laws of the human mind. Swedenborg was neither deranged, (in the common sense of that term,) nor was he an enthusiast, (except as every man may be said to be one, in his own way;) nor was he *supernaturally* inspired, except as the *extraordinary developments* of his own mind gave him certain *Emotions*, *Volitions*, and *Conceptions*, which constituted the *peculiarities* in his case. How far these were *truthful*, each one will judge for himself, according to the degrees in which his own mind has been developed.

The *true standard* by which to judge is this: *If Swedenborg's mind was, in all respects*, PERFECT, *at all times, both when he had his conceptions of things, and when he wrote about those conceptions*, then, in that case, every thing he conceived and wrote at such times was *perfect*, not susceptible of any improvement; it was *true*, in its *inception*, *conception*, and *manifestation*, in writing to the world. This is *the test* by which the case of Swedenborg must be tried, because it is precisely what he has assumed with regard to himself. He assumes *supernatural*, *divine*, or INFALLIBLE knowledge. He never attempted to account for his alleged "revelations" on purely psychological principles. He viewed them as *supernatural*, in that sense that they were the results of "*immediate light from the Lord;*" they were produced, superinduced, by the operations of the *Divine Spirit*, above and beyond the natural developments and exercises of his own mind. Hence he says, —

"By *being in the spirit*, is meant a *state of mind separate from the body*, and, because in that state the prophets saw such things as exist in the *spiritual world*, therefore that is called the *vision of God*. Their state, then, was such as that of spirits themselves, and angels, in that world. In that state, the spirit of man, like his mind, as to sight, may be transported from place to place, the body remaining in its own. *This is the state in which I have now been for twenty-six years*, with this difference, that *I have been in the spirit*, and at the same time *in the body*, and only several times out of the body." — *True Ch. Rel.*, 157.

"This *manifestation of the Lord*, and intromission into the spiritual world, is *more excellent than all miracles*, but it has not been granted to any one since the creation of the world, as it has been to me. To me, it has been granted to be in both *spiritual* and *natural* light *at the same time;* and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and, at the same time, to pursue truths, in the light of truth, and thus to perceive and be gifted with them, — consequently, to be *led by the Lord.*" — *Hobart's Life of Swed., p.* 42.

In many other portions of his writings he makes the same representations, affirming that he was instructed, or taught, by the "Lord alone," and in such a sense

that he did not or could not have erred. (*Sp. Diary*, 1647.) And in this sentiment the receivers of his writings fully concur. (*Davis's Revelations, Revealed by Prof. Bush and Mr. Barrett*, pp. 14, 15.) And hence it is obvious that Swedenborg uses the term "miracle" in its common acceptation; and, if so, then he represents his "Revelations" as above *nature*, above and beyond the natural developments of *mind;* as something for which the laws of the Human Spirit are not sufficient to account; or results which do not come within the reach of those laws which *develop*, *disturb*, or *control* the *human mind.* In this respect, it is certain that Swedenborg *misapprehended* the nature of his own case.

There was nothing really *supernatural*, or "more excellent," or above "the miraculous," in the visions of Swedenborg, even upon the supposition that his reports of alleged conversations with angels are more or less truthful.

Hence, if Swedenborg's organs of *Causality* were sufficiently developed, it was perfectly *natural* for him to have *intuitive* knowledge of the relations between causes and their effects. And if his organs of *Marvellousness* were sufficiently developed, they would *naturally* put his mind in communication with the *Ideal* world. And if either of his mental faculties were at any time overtaxed, or exercised beyond the healthy degree of their development, he would *naturally* misconceive the nature of his own case, and give, as it may be, *true accounts* of his *erroneous conceptions.* That Swedenborg's organs of Marvellousness and Causality were developed in a most extraordinary degree his writings abundantly prove. And this fact, of itself,

increased his *liability* to over-exertion in their exercise.

That I am correct in this view of Swedenborg, is susceptible of the clearest demonstration, from his account of his own case. Does any one, — will any one attempt to show that each of Swedenborg's mental faculties were *perfectly developed*, and each one of them were in a *perfect state of health*, without any interruption, during twenty-six or seven years? Swedenborg's own account of himself *forbids* such an attempt, and puts this matter to rest at once and forever. The following is the first, or among the first accounts that he ever gave of his own case, and is abundantly sufficient to show that his nervous system was not INVULNERABLE to disease. He says, —

"I dined one day rather late, by myself, at a boarding house, where I kept a room, in which, at pleasure, I could prosecute the study of the natural sciences. I was *hungry*, and ate with *great appetite*. At the end of the meal, I remarked *that a vapor, as it were, clouded my sight.* The walls of my chamber appeared covered with frightful creeping things, such as serpents, toads, and the like. I was filled with astonishment, but retained the full use of my perceptions and thoughts. The darkness attained to its height, and soon passed away. I then perceived a man sitting in the corner of my chamber. As I thought myself entirely alone, I was greatly terrified, when he spoke and said, *Eat not so much!* The cloud once more came over my sight, and, when it passed away, I found myself alone in my chamber." — *Dr. Hartly.*

Now, observe, in this account, Swedenborg tells us that he was, at the time spoken of, "in the full (or perfect) use of his perceptions and thoughts," and yet he was *deceived*, for he was not "entirely alone," as he "thought" he was!

This was, I believe, the beginning of his visions, but I do not perceive how it would be possible to make any thing *supernatural* out of it.

There are further accounts which Swedenborg gives of his health, and the state of his nervous system, which

proves that his mind was not *always* in a PERFECTLY healthy state: —

"I was once seized, suddenly, with a *disease* that seemed to threaten my life; my *whole head was oppressed with pain*, a pestilential smoke was let in from the great city called Sodom, (*Apoc.* 11: 8;) half dead with severe anguish, I expected every moment to be my last: thus I lay in bed for the space of three days and a half. My spirit was reduced to this state, and consequently my body. Then I heard about me the voices of persons saying," &c. — *Brief Exp. Doc. N. Ch.*, p. 73.

"Immediately on this, I was made sensible of a *remarkable change in the brain*, and of a powerful operation thence proceeding." — *Earths in the Uni.*, p. 30.

Now, to me, the marvel is, not that Swedenborg does complain of disturbances in his cerebral system, like the above, but, in view of his incessant mental labors, continued for so many years, the wonder is, that he did not suffer and complain far more than he seems to have done. But the facts, so explicitly stated by himself, that he was, at times, *sick*, that his nervous system was *disturbed*, proves that his mental states were not *perfect*, and this proved, we are under no necessity of attempting to show, in detail, the errors into which he evidently fell, with regard to the nature of the mind; nor is it necessary to show that he was deceived when he attributed his toothache to "evil spirits," (*Hobart's Life*, p. 216,) as he may have been at various other times when he thought himself in communication with the spiritual world. For we have only to admit that the toothache is produced by the devil, or supernatural agency, and it must follow, of course, that every other result, every other state, emotion, sensation, or volition, peculiar to man, is likewise induced in the same way.

And now, while I do not here attempt the expression of any opinion in respect to the merits of Swedenborg's theological views, which I do not profess to comprehend, it is perhaps in place for me to say, that his own

account of his career of visions abundantly confirms the views here suggested as to their nervous origin. There is no case of visions more wonderful, perhaps, than his, which, as he himself tells us, commenced in a disordered stomach.

The following is an account which another philosopher, M. Nicoli, gives of his own case. I quote from "The Theory of Pneumatology," page 402. Here are visions, any number of them — visions as real as any others, for aught that appears, and when it is considered how utterly impossible it is to discriminate between the nervous and what are supposed to be of spiritual origin, I do not perceive how the conclusions I have stated above are to be consistently avoided. Why should not these visions be considered genuine, and as reliable as any other? The account is, certainly, the more interesting from the fact that this visionist analyzes his own mental states, and, like a true philosopher as he was, accounts for what he saw by the condition of his own nervous system, and when he arrives at the conclusion that what he saw was not objective, but subjective in his own mind, sound reason, science, and philosophy agree in the verdict thus rendered: —

"During the latter ten months of the year 1790, I had experienced several melancholy events, which affected me, particularly in September, from which time I suffered an almost uninterrupted series of misfortunes, which afflicted me with the most poignant grief. I was accustomed to be bled twice a year; this was done on the 9th of July, but was omitted to be repeated at the end of the year. Less blood had consequently been evacuated in 1790, than was usual with me; and from September I was constantly occupied in business which required the most unremitted exertion, and which was rendered still more perplexing by frequent interruptions.

"In January and February of the year 1791, I had the additional misfortune to experience several unpleasant circumstances,

which were followed, on the 24th February, by a most violent altercation. My wife and another person came into my apartment, at ten o'clock in the morning, in order to console me; but I was too much agitated by a series of incidents which had most powerfully affected my moral feelings, to be capable of attending to them. On a sudden I perceived, at a distance of about ten paces, a form like that of a deceased person. I pointed at it, asking my wife whether she did not see it. It was but natural that she should not see any thing; my question therefore alarmed her much, and she sent directly for a physician. The phantasm continued about eight minutes. I grew at length more calm, and being extremely exhausted, fell into a restless slumber, which lasted about half an hour. The physician ascribed the apparition to violent mental excitement, and hoped there would be no return; but the violent agitation of my mind had in some way disordered my nerves, and produced further consequences, which deserve a more minute description.

"At four o'clock in the afternoon, the form which I had seen in the morning reappeared. I was by myself when this happened, and being rather uneasy at the incident, went to my wife's apartment; but there likewise I was followed by the apparition, which, however, disappeared at intervals, and always presented itself in a standing posture. About six o'clock there appeared also walking figures, which had no connection with the first.

"I cannot assign any other cause for all this than a continued rumination on the vexations I had endured, which, though calmer, I could not forget, and the consequences of which I meditated to counteract. These agitations occupied my mind three hours after dinner, just when digestion commenced. I consoled myself at length with respect to the disagreeable incident which had occasioned the first apparition; but the phantasms continued to increase and change in the most singular manner, though I had taken the proper medicines, and found myself perfectly well.

"When the first terror was over, as I beheld these phantasms without great emotion, whilst taking them for what they really were — the remarkable consequences of an indisposition, I endeavored to collect myself as much as possible, that I might preserve a clear consciousness of the changes that should inwardly take place in me. I observed these phantasms very closely, and frequently reflected on my antecedent thoughts, to discover, if possible, by means of what association exactly these forms presented themselves to my imagination. I thought at times I had found a clew; but taking the whole together, I could not make out any natural connection between the state of my mind, my occupations, train of thoughts, and the multifarious forms which

now appeared to me, and then again disappeared. After repeated and close observations, and a calm examination, I was unable to form any conclusion relative to the origin and duration of the different phantasms which presented themselves to me. All that I could infer was, that while my nervous system was in such an irregular state, such phantasms would appear to me as if I actually saw and heard them, that these illusions were not modified by any known laws of reason, imagination, or the common association of ideas, — and that probably other people, who may have had similar apparitions, were exactly in the same predicament. The origin of the individual forms which appeared to me was undoubtedly founded on the state of my mind; but the manner in which it was thus affected will probably remain as inscrutable as the origin of thought and reflection.

"After the first day, the form of the deceased person no longer appeared; but in its place many other phantasms, sometimes representing acquaintances, but mostly strangers. Those whom I knew consisted of both living and deceased persons, but the number of the latter was comparatively small. I observed that persons with whom I daily conversed did not appear as phantasms; these representing chiefly persons who lived at some distance from me. I attempted to produce at pleasure phantasms of persons whom I knew, by attentively reflecting on their countenance, shape, &c.; but distinctly as I recalled to my lively imagination the respective shapes of these persons, I still labored in vain to make them appear to me as phantasms, though I had before involuntarily seen them in that manner, and perceived them some time after, when I least thought of them. These phantasms appeared to me contrary to my inclination, as if they were presented to me from without, like the phenomena of nature, though they existed nowhere but within my mind. I could at the same time plainly distinguish between phantasms and real objects; and the calmness with which I examined them enabled me to avoid committing the smallest mistake. I knew it exactly when it only appeared to me that the door was opening, and a phantasm entering the room, and when it actually opened, and a real person entered.

"These phantasms appeared to me equally clear and distinct at all times, and under all circumstances — both when I was alone and when I was in company, as well in the day as at night, and in my own house, as well as abroad. They were, however, less frequent when I was in the house of a friend, and rarely appeared to me in the street. When I shut my eyes, these phantasms would sometimes disappear entirely, though there were instances when I beheld them with my eyes closed; yet when they disap-

peared on such occasions, they generally reappeared when I again opened my eyes. I conversed occasionally with the physician and my wife, respecting the phantasms which surrounded me at the moment. They appeared more frequently walking than at rest, nor were they constantly present. They frequently did not appear for some time; but always reappeared for a longer or shorter period, either singly or in company; the latter, however, was most often the case.

"I generally saw human forms of both sexes; but they usually seemed not to take the smallest notice of each other, moving as in a market place, where all are eager to press through a crowd. At times, however, they seemed to be transacting business with each other. I also repeatedly saw people on horseback, dogs, and birds. All these phantasms appeared to me in their natural size, and as distinct as if alive, exhibiting different shades of carnation in the uncovered parts, as well as different colors and fashions of their dress, though the colors seemed to me paler than in real nature. None of the figures appeared particularly terrible, comical, or disgusting; most of them being of an indifferent shape, and some having a pleasing appearance. The longer these phantasms continued to appear the more frequently did they return, whilst at the same time they increased in number.

"About four weeks after their first appearance, I began also to hear them speak. They sometimes conversed among themselves, but more frequently they directed their discourse to me. Their speeches were commonly short, and never of an unpleasant tenor. Several times I saw beloved and sensible friends of both sexes, whose addresses tended to appease my grief, which had not wholly subsided. These consolatory speeches were in general addressed to me when I was alone; sometimes, however, I was accosted by these consoling friends whilst in company, even while real persons were speaking to me. These consolatory addresses consisted sometimes of abrupt phrases, and at others they were regularly connected.

"Though both my mind and body were in a tolerable state of sanity at this time, and these phantasms became so familiar to me that they did not cause me the slightest uneasiness — I even sometimes amused myself with surveying them, and spoke jocularly of them to the physician and my wife; yet I did not neglect to use the proper medicines, especially when they began to haunt me the whole day, and even at night as soon as I awoke.

"At last, it was agreed that leeches should again be applied to me, as formerly, which was accordingly done on the 20th of April, 1791, at eleven o'clock in the morning. No one was with

me besides the surgeon, but during the operation my chamber was crowded with human phantasms of all descriptions. This continued without interruption, till about half past four, just when my digestion commenced. I then perceived that they began to move more slowly; soon after, their colors began to fade; and at seven o'clock they were entirely white, and moved very little, though the forms were as distinct as before; growing, however, by degrees more obscure, yet not fewer in number, as had generally been the case. The phantasms did not withdraw, nor did they vanish, which, previous to that time, had frequently occurred. They now seemed to dissolve in the air, whilst fragments of them continued visible a considerable time. About eight o'clock the room was entirely cleared of my fantastic visitors.

"Since that period, I have felt twice or three times a sensation as if these phantasms were going to reappear, without, however, actually seeing any thing. The same sensation surprised me just before I drew up this account, whilst I was examining some papers relative to these apparitions, which I had drawn up in the year 1791."

Certainly it cannot be a matter of doubt as to the human origin of these visions. And if sights such as these constitute visions, all persons must be more or less likely to have them, inasmuch as all are liable to derangements of the cerebral functions. Those of a certain temperament always experience more or less of them, and others "see visions" only when artificially wrought upon, and the mental functions are abnormally excited. The late Theodore Parker gave me the following account of his own experience. When in college, as he was one day passing over the bridge to Cambridge, he saw, a few yards before him, what appeared to be a stalwart negro, walking in the same direction. Occasionally the spectre turned around and laughed; and finally it bestrode the fence and disappeared. The form was transparent, and while Mr. Parker was engaged in its examination, he noticed that he could see through it distinctly objects beyond.

He supposed it was caused by the severe draughts he had been making about that time upon his nervous system in the prosecution of his studies.

Volumes might be filled with similar accounts. And what would they prove? Why, simply, that the human brains are liable to various disturbances, which cause these results. And while these "appearances" are merely occasional or incidental with some, in others they become a *confirmed habit;* and, unable to account for them by the laws that inhere in themselves, they erroneously attribute them to "influences" or personages who come to them from another world!

Nervous Phenomena.

It was characteristic of the ages past to look upon the phenomena, such as we have referred to in the preceding pages, as supernatural in their origin. The subjects of these mysterious notions, were supposed to have been "moonstruck," "bewitched," or "possessed by the devil." Such have been the subterfuges of ignorance, always, to substitute one absurdity for another, and when unable to account for the phenomena, the only thing the ancients could do was to say that "God" or the "Devil" did it. And now it seems strange that the race should have been so very slow in arriving at the correct solution of these mysteries. Indeed, it is difficult to believe, that scarcely two hundred years ago men, women, and little children were put to death, merely because they could not give any satisfactory account of the nervous states of which they had become the unwilling subjects. Such was the ignorance of the magistrates, the medical men, and the clergy, that we cannot perceive how any satisfactory

solution of these mysterious states could have been made to them. The true state of the case they were utterly incapable of appreciating, and all they could understand or believe, in respect to those phenomena, was, that the subjects of them were bewitched, and in league with the devil.

The farther back we go in the history of the world, the greater we find the ignorance, not of the masses merely, but of those foremost in erudition on all subjects. And so deep an impression did the ignorance of those dark ages make upon civil and ecclesiastical institutions, that, at the present time, those old notions in respect to the "influence" and agency of "the devil," obtain in our creeds and courts of justice. Crimes are now "legally" supposed to be "instigated by the devil," and that mythical personage still holds a distinguished place in the prayers, sermons, and exhortations of the Christian priesthood. Instead of considering man as the sole and responsible author of his own actions, and looking to the nervous functions for the causes of all the nervous states of which he becomes the subject, there is still a widespread and prevalent tendency to trace the nervous phenomena we witness to remote and supernatural causes.

Having, myself, been familiar, for many years, with the nervous results common in "revivals," in states of the trance, in somnambulism, "visions," and "prophetic dreams," it may not seem strange if I should not be so ready as some others are to attribute these things to departed spirits. Let me not be misunderstood here. While I affirm nothing of a world of which I do not profess any knowledge, what I state is, that it is difficult for me to get in the way of attributing to spirits

the results that look so much like what I have known as nervous phenomena for forty years. It may be easy for you to do so, but it is not for me.

We are all but too apt to imagine that our own experience includes the whole subject, whereas, we need to include in our knowledge, not merely our own individual experience, but we should know the experience of the largest number of others on this complex and difficult subject. A conversation with a few hundred operators in Pathetism, and a familiar acquaintance with a thousand somnambulists, depend upon it, would be of some benefit, even to the wisest of us. And, then, if you had acquainted yourself with the many remarkable "cases" reported in English, German, and French works, it might be no disadvantage in this investigation. Or what, perhaps, is equally, or still more important, is the history of all popular excitements which have run into *mania*. What do you know of the Crusades, their origin, and the means by which the people were enlisted to carry on that stupendous mania? What of the French prophets, who had their "mediums," their "visions," like multitudes of the present day, and their wonderful communications from the invisible world? What of the "preaching epidemic" in Sweden, some fifteen years ago, which, in its effects on children, and their praying, preaching, and clairvoyant revelations, resembled, in all respects, the present spiritual mania in this country? And, the past year, "a great religious revival" is reported in that country, in which these same nervous phenomena have been acted over again, and some two hundred and fifty thousand men, women, and children, we are told, have become victims to the recent mental epidemic.

In Ireland, also, lately, similar nervous phenomena have appeared in "the great revival," which has obtained among the masses in that country. And the following facts will be found true, I think, by all who render themselves familiar with the history of all similar popular excitements: —

1. That they have always prevailed to the greatest extent when and where the masses have been the most ignorant, especially in matters appertaining to Psychology. Indeed, revival preachers have always been known to complain most of those places where the people were the most enlightened in respect to the constitution of man.

2. Among those sects which have discountenanced these nervous phenomena, the "revival spirit" has actually died out, and "revivals," technically so called, are unknown among them. Among the Methodists, Baptists, Presbyterians, and other sects who formerly promoted these nervous phenomena, under the name of "revivals," they have ceased, whenever and wherever the ministers and leading men have once set their faces against these nervous excitements. It was so in the "Great Kentucky Revival," so called, an account of which I have already given. It was not until the summer of 1803, that any successful effort was made to resist the torrent of abuses. The honor of that effort was reserved for a Mr. Lyle. With the tenderest feelings, he was yet a bold and intrepid champion for the truth. Notwithstanding he saw his popularity and influence diminishing, he unflinchingly persevered in expressing his decided disapprobation, publicly and privately, till at last he found his perseverance rewarded.

Aided by the close observation which we know, from

his Diary, he had been making for nearly three years, he prepared, with great care, a *sermon* on *Order*, which, after submitting privately to some of his brethren, he preached at Walnut Hill, on the second Sunday of July, 1803. This sermon, Mr. Stuart informs us, "had a happy effect." Mr. Lyle himself records, that the people were, generally, very attentive, and the majority much pleased with the discourse, although a few gainsayed. Some grew angry, and argued in opposition, and even endeavored to promote the confusion of intermingled exercises, but in vain. Mrs. B. and a few others fell, and created some disturbance, but moderation triumphed, and from that time the falling, jerking, rolling, running, dancing, and barking exercises ceased. They had never been once checked by the indecencies and the fanatical excesses by which many of them had been accompanied. Indeed, those very abominations were a part and parcel of the works alleged to have been done under "spirit influence," and it is never for Satan himself to rebuke sin.

But the effects of Mr. Lyle's preaching show what salvation often comes from a common sense view of even strange things, and hence it has been very much for the want of this element in religious teachers that these nervous excesses have ever been tolerated under the perverted name of piety or religion.

I suppose I have myself witnessed nearly all the forms of nervous excitement that have ever occurred in mental epidemics. Nor have I ever heard of any marvels alleged to have been acted out by mediums which exceed in wonder what I have seen done by persons entranced in my lectures, some of which I have described elsewhere, and need not be repeated here.

Remember how the criminal died, who erroneously believed he was bleeding to death. What was it that killed him? What should the "influence" be called, that stopped his pulse and his breath forever? And, when you shall have answered this question, you will have also informed me in respect to the "influence" by which all revivals are got up, and by which mediums are often, if not always, entranced. Some leading idea gets possession of the mind, and that idea is always present, excites, subdues, and controls the minds of a certain class. It may be the idea of Methodism, Mormonism, Shakerism, or Spiritism. Each idea has its own characteristics, and operates on certain temperaments accordingly.

The conclusions to be drawn from a large number of cases like these are obvious. The public mind becomes intensely excited with a leading idea respecting spirits, real or imaginary. It is all connected with the invisible world, the most startling of any subject which could possibly arrest the attention of the great masses of people. See, now, how easy it must be for persons of a certain temperament to believe they are operated on by spirits, as the man believed he was operated on by the chloroform, when there was no chloroform in the inhaler. And, as it is so manifestly dangerous to tamper with the nervous system in this manner, I infer the only safe way is to consider mortals responsible for what mortals do. The actions of all human beings are to be accounted for by mundane laws. To yield up the nervous system to these abnormal states, whether they be induced by spirits in the body or out, real or imaginary, is attended with danger, both to body and mind. Hence so many mediums become "nervous,"

"excitable," opinionated, hallucinated, and insane; and thus come some of the worst forms of fanaticism that have ever cursed the world.

I am aware how common it is to find persons who have had but a limited experience in experimental Psychology, speaking and writing respecting "the trance state," as if they were the conservatories of all that was to be known on this subject. It is never safe to attribute the phenomena that occur to remote and extraordinary causes, when they may, with equal propriety, be referred to causes which obviously exist, and the results of which we daily observe.

This maxim is a sound one, and it compels me to hold mortals responsible for all that I see them do. When, therefore, mediums do certain things, and then turn around and throw the responsibility on some real or imaginary inhabitant of another world, I raise my voice of warning against such things as *abnormal*, and mischievous in their tendency. Some few may do so, and not be conscious of any injury. But look at the history of all religious fanaticisms, and you will find, without an exception, they have originated in this kind of conduct among mortals. They did or said certain things, and put all the responsibility upon an invisible inhabitant of another world. And when such conduct becomes common, in any family or any community; when it originates a class of teachers, who hold meetings from week to week, then such things constitute a *mania*, and its victims are involved in fanaticisms and suicide. Alas! what delusions, what errors have "crept in" during the past ages, under this idea of responsibility, thrown upon imaginary personages, inhabiting another world!

For the purpose of showing that, when mediums are said to act unconsciously, there is in such cases an invisible spirit, acting outside the medium, a Spiritual paper says, —

"The notion that human beings can and do *unconsciously* perform acts requiring the action of the *mental faculties*, is, to our apprehension, a palpable fantasy."

I suppose the writer is here speaking of that consciousness, peculiar to our waking and responsible life, that normal state, which renders a man responsible for what he does. And if so, this editor ignores the phenomena of spontaneous somnambulism, dreaming, and insanity. The actions peculiar to a state of insanity, intoxication, and idiopathic or spontaneous somnambulism, may be said to be automatic and unconsciously performed. And such actions have occurred all over the world, and the persons performing them have had no consciousness whatever, either at the time or after they were done. But this editor calls these well-known facts a "notion," "a palpable fantasy." Well, perhaps we shall, by and by, get some new ideas as to what the term fantasy should mean.

All *abnormal* states of the mind partake more or less of insanity, in which "orderly actions" are unconsciously performed. He says, again, —

"The notion that the 'nervous system' is capable of being so *excited* by any cause, (except that of an active, self-conscious mind,) so as to produce *intellectual* phenomena of an *orderly*, *elevated*, and *superior* character, is, also, an entire delusion."

The nervous system may be and is excited by alcohol, by gas, by food, by colors, by light, by darkness, indeed, by a word, or a *thought* even, so that the mind, without normal consciousness, may perform orderly and superior actions; that is, the mind may speak or write on any

given subject. But in these abnormal excitements, the mind is, usually, insane (as it were) on one subject at a time; that is, the person is not in a condition to fulfil all the relations of life; no more than he would be if excited all the time to an immoderate fit of laughter or weeping. That we do often act without normal consciousness, (even while in the fœtal state,) is proved by the experience of the race.

But then, observe here, that this idea as to the operation of one's mind on his own nervous system, is peculiar to my theory of Pathetism, and the very gist of my argument in respect to these idiopathic trances, now common under the name of Spiritism; and, as I have attempted to show, a word, a thought, may excite the mind and set it in motion. Thus the mind and the nervous system reciprocally affect each other, until a state of trance or insanity is brought about. When an idea of "ghosts," the "devil," "hell," the "wrath of God," or a departed spirit once takes complete possession of the "conscious mind," the nervous system may be thus excited and carried into a state of trance and insanity. Again, this editor says, —

"The notion that persons 'fall *spontaneously* into a state of trance,' and then, *of themselves*, give utterance to 'extraordinary things,' which otherwise they are incapable of, is also, to our apprehension, wholly an unsubstantiated assumption."

What I mean by the spontaneous trance, is, those cases which are not caused by the direct and known volition of any other human being. The trance, in such cases, may be said to be idiopathic, resulting from the idiosyncrasy of the patient. This subject of idiosyncrasies is intricate, and I could not attempt to do it justice here. But it is susceptible of the clearest proof, that my position is the true one, the one always adopted

by those having the largest experience in Psychology. The conclusion to my own mind, therefore, is, that this editor is not so well informed on this subject as he himself may have imagined. How else am I to account for it that he ignores the following facts, viz., — that all mediums, all somnambulic persons, all who are susceptible to those influences or means which bring on a state of trance, — all these persons, after having been once entranced, *may entrance themselves by their own volition?* This was one of the first things connected with this subject I discovered years ago, and which you will find announced in my book published in 1843. And yet it is an important fact, of which the Spiritual editors, mediums, and teachers do not seem to be very familiar. But, let it be borne in mind by all who wish to know the truth, that any medium can put him or herself to sleep, or by their own will can bring on the trance, as many of them are, doubtless, in the habit of doing. Hence, as long as we know that persons of a certain temperament can entrance themselves, why should we be expected to attribute the trance to departed spirits — an assumption which never has been, and, in my opinion, never can be satisfactorily proved?

This writer says, "Persons who fall spontaneously into a state of trance," cannot, "of themselves, give utterance to extraordinary things," which, out of the trance, they could not do. Well, now, it is sufficient for me to say in reply to this unsupported assertion, that I have known thousands of persons to put themselves into the trance, or to fall into it without any volition of another person, and, while in that state, they have unconsciously performed orderly actions. This statement is susceptible of far more proof than is the

one which attributes the trance, in any case, to departed spirits.

Hundreds on hundreds of people have fallen into the trance in my public lectures all over the country, and, in that state, have come upon my platform, saying that my volition had caused them to come to me, and all this when I had never exercised any will on them in particular at all! Nay, I have had persons fall into the trance whom I had never seen; and how could my will affect one of whom I had no knowledge? That people fall into a state of trance, *from their own thoughts*, I know very well, as every intelligent operator in Pathetism knows. It is so in all religious revivals, in all lectures on Pathetism, and in "Spiritism." And thus, in my experiments on persons in a state of trance, my patients have danced, sung, made speeches, and done innumerable things, of the particulars of which I never had any direct, special volition, and, indeed, of which I could have none, for my patients often said and did many things that I never thought of till they were done.

By a word or suggestion I have often excited a particular faculty of the mind, or a number of faculties, as language and veneration. In this way, Miss Hall's mind was excited to offer that beautiful prayer in Tremont Temple, pronounced by Rev. H. Winslow to be as appropriate in language and tone as any thing of the kind he ever heard. That prayer was the production of her own mind, abnormally excited in a state of trance. All that any operator can do at first, for inducing the trance, is to address the external senses of the patient; he thus sets the *machinery of the patient's own nervous system to work*, which, through the patient's own mind, self-induces the trance. And precisely

so may the patient's mind become impressed with an ideal cause, and from such a cause may be made sick or well, or thrown into a state of trance, and perhaps become insane and commit suicide, as numbers of mediums are known to have done.

Indeed, this becoming possessed or bewitched with an idea of something invisible, is the gist of insanity. The sick man is nauseated by the thought of an emetic, and it is from this susceptibility of the human mind that amulets, charms, and philters have their power; and the same remark may be made of the so-called "magnetized coin," or the article held in the hand, in all Pathematic experiments. And if a mere idea of a piece of wood or metal is sufficient to induce the trance, so is an idea of spirits, real or imaginary, who inhabit another world. The nervous system in such cases is not controlled by the actual state of things, but more or less by the patient's *belief* as to the effects which the agency will or will not have upon him. And it is curious to see how completely the minds of certain persons are often hallucinated in respect to their efforts to resist certain influences, proposed to be exerted over them. They will often strive in a contrary direction from that which they imagine, and will exert themselves to do the very things which they think they would not do! Such is the nature of the human mind, which renders it liable to hallucinations; and these hallucinations, too long continued, become monomania, insanity, and death.

Now, let it be borne in mind that my complaint is not against the legitimate fact of Spiritism, that spirits can and do communicate with mortals. My complaint is, that mortals are unduly excited by this fact, carried away with it, made insane by it, and thus surrendering

their nervous systems and their selfhood to the control of spirits, real or imaginary, we cannot tell which, this excitement becomes epidemic — a mania; and thus it is that Spiritism ignores some of the most clearly-proved laws of Psychology, such as appertain to sympathetic imitative results in mediums.

A lady in New York was told by a fortune-teller, ("Old Jones,") that if she would look into her cistern at such an hour on such a day, she would see the coffin in which she should soon be buried. The lady did as she was directed, saw her corpse, and died of course, according to the prediction. Such are the susceptibilities of the human mind, which are ignored by Spiritism, not indeed by all Spiritists, but by such as are completely carried away by this all-prevailing mania. In this way merely nervous phenomena are erroneously attributed to remote and extraordinary causes, and invested with a solemnity and an importance that does not belong to them.

As we have seen, the different terms by which these changes in the nervous states are designated, does not determine their nature, nor the causes by which they may have been induced. And nothing is gained for science when we multiply causes for the phenomena that occur. While we find a law always present in the nervous system adequate for the induction of all the nervous phenomena that occur, we are not allowed to look for other causes outside of the human mind.

The fact that the human mind may be, and is, more or less a participant in all changes which occur in the nervous system, makes it difficult for uninformed persons to discriminate and judge in these matters. And yet it is certainly safe for us all to follow where superior

goodness and wisdom seem to lead. Be willing to learn. As the proverb has it, "Let us be friends, and put out the devil's eyes."

Idiopathy.

Having weighed the facts detailed in the preceding pages, let me hope the reader is now better prepared to enter upon the consideration of what may be denominated the gist of these mysteries. All things are alike mysterious until rendered familiar, when they cease to excite surprise by the frequency of their occurrence. When told that certain persons have a temperament, an idiosyncrasy for certain states, we wish to know what makes the temperament, what constitutes the idiosyncrasy. If A, with auburn hair, is more likely to "see visions" than B, with black hair, will it subserve any decidedly useful purpose to know precisely what elements enter into the composition of auburn hair? We have, it seems to me, made some important advance in science, when experience and observation have recognized the marks which accompany the idiosyncrasy, in any given case, and this knowledge may certainly be turned to useful purposes, even while we may not be able to solve the problem as to the real essence of matter or of motion, or whether essence applies to the term motion at all.

Temperament, or the mixture of the mental and physical which constitutes the individual frame, has reference to the external form of the body, and also to the state of the mind, without any reference to the composition of either. Temper, from *tempora*, to govern or dispose, refers to the special modes of being disposed or organized. Phrenology has brought this term

into use, but it does not seem to me to be sufficiently specific. We want a term which is comprehensive; as the subject is nothing less than Human Nature. And how vast, how complicated, this subject is, language itself is inadequate for explaining. The elements which enter into the composition of the body and the mind are the same in number, so that Human Nature is the same the world over. But, as these elements are varied in their proportions, *ad infinitum*, it becomes manifest what a variety there must be in our temperaments. Hence it is out of the question to think of classifying them under three general heads, Lymphatic, Sanguine, and Bilious. We might as well undertake to classify the Race under the terms of the sickly, the sleepy, the growing, the breathing, the laughing, the weeping, the singing, the eating, the drinking, the walking, the laboring temperaments. For, in all these respects, and in a thousand others not named, human beings do certainly differ in their temperaments. There are, however, a few arbitrary terms which enable us the better to designate the general differences in men. Thus, when we see persons with black hair, dark skin, moderate fulness, and much firmness of flesh, with harshly-expressed outline of person, we say the temperament is *Vital.* The functions partake of great energy of action, which extends to the brains; and the countenance, in consequence, shows strong, marked, and decided features. It gives the mental and physical ability for endurance.

And those who have well-defined forms, moderate plumpness of person, firmness of flesh, with ruddiness of countenance, we say partake largely of the *Motive* Temperament. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated coun-

tenance. The brains partake of the general state, and are active.

And those who have fine, thin hair, thin skin, small, thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health, are of the *Mental* or Nervous Temperament. And so we find that class of persons most likely to be influenced by *sympathetic imitation*, partake of what may be denominated the Sympathetic or Yielding Temperament. This is a combination of the Mental and the Motive, with large developments of Benevolence, Suavity, Love, and Imitation. Persons of this combination have either light hair or very soft black hair, blue eyes, and fair complexion.

And a Temperament we might call the *Apathetic*, distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale, clear skin. It is accompanied by languid vital action, with weakness and slowness in the circulation. The brains, as a part of the system, are also slow, languid, and feeble in their actions, and the mental manifestations are proportionally weak.

And when Firmness, Resistance, and Aversion predominate, we say the Temperament is *Antipathetic*. Such persons are not easily "impressed" or "influenced", by the ordinary processes, in mental epidemics.

From experience and observation alone, we find the correspondences in what we call the Temperament, the Idiosyncrasy, and the "influences" which operate in the production of spiritual contagion. So that, in given conditions of society, we can prognosticate, not merely in respect to physical, but also in respect to mental diseases. For here, as elsewhere, Nature has her correspondences.

Persons perfectly healthy are often infected by contagion. And thus it is in the mental world; persons who have no apparent idiopathic tendencies to the trance, or to be influenced by the laws of sympathetic imitation, are infected by mental epidemics, and often carried away by nervous excesses and extremes of fanaticism. Thus I have found multitudes of "spirit media," who, never having been "influenced" by any Pathematic processes, nevertheless find themselves "impressed" and *obsessed* by the *idea* of "spirit influence" in a spiritual epidemic. Such persons very readily conclude that they are not susceptible to "mesmeric" influences, and they are confident that they could never be Pathetized! Of course they could not, and for the obvious reason, no one can be *obsessed* by two opposing ideas at one and the same time. A toper, intoxicated with brandy, may defy you to intoxicate him with whiskey.

Pathetism explains how it is, and why it is, that persons who seem to have no diathesis for the trance, do nevertheless become "impressed" in the *heat* and excitement-common in mental epidemics. It requires the *heat* common to mental epidemics to impress such persons, and when that heat is sufficiently *intense*, the hardest cases are melted, as the history of all revivals and mental epidemics abundantly proves. And for the nervous system not to yield when the influences brought to bear upon the mind are so very powerful, would prove that we are not human beings. The feathered tribes, and we may say the whole animal kingdom, are affected by similar causes. They become excited by certain sounds of distress, and a battle between two of the canine race is sure to "influence" all of the same

genus that are within hearing distance. The misfortune is not that we have nervous systems, not that we may be compelled to yield under a given amount of pressure from without, but rather, that we should not have a better knowledge of ourselves, and know how we may always turn all the influences surrounding us to the best account possible.

And yet, after all that has been, or can be said as to the idiosyncrasies or the temperaments of different persons, there is still something in the *idiopathy* of each one, which, when understood, will enable us to see why and how it is that he is affected in any given way. What, therefore, as to the elementary constitution, the primary motions, the foundation work of each superstructure? How was it begun? What were the materials used? How were they put together, and in what proportions? Now, if we could only tell precisely how much and in what proportions oxygen, nitrogen, hydrogen, carbon, phosphorus, sulphur, iron, chlorine, sodium, calcium, potassium, magnesium, and fluorine were mixed or combined in the composition of each person, the mystery in each case might be solved, perhaps. Not that I suppose it would be possible for any one fully to comprehend himself, or to lift himself by his own shoe strings. No lid was ever big enough to cover itself. We comprehend what is below, not that which is above.

Physical disease surrounds us on every hand, from the cradle to the grave; and yet, as to what disease is, how very little is known. What of those motions which constitute pain? What chemistry has ever been able to reveal to us the real difference between the mind that feels the pain and the living tissue where the pain is

located? What is it that moves the muscles, diminishing them in one part, and swelling them out in another part? What is it that contracts and expands the same muscle at one and the same instant of time? And are we not compelled to confess here that we do not know. The precise *how* this is done is inexplicable, and beyond our comprehension.

In the study of Pathology, no satisfactory results can be arrived at where the investigations are not radical and thorough. No element, nothing which respects time, motion, proportions, or precedents, all and singular which make up the original and all the subsequent conditions of all the parts, must be known. We must know what were the elements, how mixed or combined, and the resultant phenomena, in parents and offspring, for succeeding generations, before we can form a reliable judgment, in any case of ordinary disease of the body.

But in all mental epidemics, the mind is implicated, and the difficulties are multiplied a thousand fold. Palsy, plague, and fever, the Asiatic cholera in its most frightful aspects, or any other physical maladies, are not to be compared with those that involve the human mind. There are no patent nostrums, no pills of "roots and herbs," no "electrical powders," no sirups, for the cure of human folly. *Ignorance* is a mental disease, a defect, for the cure of which no "patent right" has yet been granted. And yet we all know, that the greatest complaint of the age is the want of wisdom, the want of information in respect to the laws which are older than ourselves, and which have made us what we are. The great work to be done, therefore, in healing the nations, is the diffusion of knowledge among the people.

Alas, that we know so very little, as yet, of our own composition! Or, if you know, then inform me, why does A love B, or why is C offensive to A? Why is it that D cannot endure the presence of a spider, a live hare, or a cat? How is it to be explained that E can never endure the sight of a fish? That F has fits? That G talks and walks in his sleep? H never does either the one or the other. Mr. Nunn, one of the surgeons of the Middlesex Hospital, London, informs us that honey-comb has produced in a patient swelling of the tongue, frothing of the mouth, and blueness of the fingers; that figs produce formication of the palate and fauces, and that the dust of split peas has the effect, upon some persons, of hay fever. A very singular example related by him of the effect of touch, is that of a gentleman who could not endure the sensation produced by the handling of a russet apple. We have been informed of a lady who immediately cries, involuntarily, on the addition of any mineral acid to the water in which she is bathing her feet; and of a gentleman in whom a severe attack of spasmodic asthma is immediately induced by the application of cold water to the instep.

There is a very distressin complaint, popularly known as the hay-asthma, which affects a certain small proportion of the population. At the season of hay-making, these individuals are suddenly seized with what appears to be a very bad influenza — running at the nose, sneezing, coughing, and in some cases a most violent irritation of all the mucous surfaces, the eyelids and the air passages, and the nose swelling in the most extraordinary manner. We have seen individuals quite blind, for a time, from this cause. Persons so affected can

only find relief by immediately retreating from the vicinity of the hay fields. The English Duke of Richmond, who is particularly susceptible to the influence of hay asthma, retreats every hay-making season to Brighton, to avoid his well-known enemy. Floating vegetable particles of the seed of the grass are the cause of this extraordinary affection. That these travel a long distance is clear, inasmuch as persons susceptible to their influence feel uneasy even within a mile or two of hay fields.

These are only a few of those peculiar traits which appertain to the physical system. But those which appertain to the human mind are more numerous and complicated still. The mind has its fevers, its fits of gout and dyspepsia. And if we suppose it to bear a similar relation to the body which the flower and the fruit bear to the tree, we can perceive how liable the mind may be to annoyances from innumerable influences which could never be recognized by any tests known to chemistry. Love is not measured by a yard-stick; intellectual taste cannot be weighed in the scales of the apothecary. And it is these peculiarities that carry us back to the primaries of our existence. Hence the term *Idiopathy*, from *idios*, peculiar, and *pathos*, passion or affection. Idiosyncrasy is used to signify the mixture of the elements, but is somewhat exclusive in its application, as if those who have no idiosyncrasies, or none to speak of, had no elements to be mixed. Hence, when we meet with one of that class of "odd" people, to whom Reichenbach has given the name of "sensitives," the application of this term often carries the idea that they are indeed so peculiar in their susceptibilities, that other people, not "sensitive," have no

idiosyncrasies at all. Whereas, human nature is the same nature in all; it is one great whole of idiosyncrasies, so that, in the general laws, what is true of one is true of all, and the same disease, mental or physical, which is suffered by one may be suffered by all, as we have one origin, one nature, and one destiny.

LECTURES.

Revivals.

IDEAS, originating in the human mind, addressed in speech, written, acted, or spoken, to the human mind, constitute human "influence," and by which all "revivals," excitements, and mental epidemics, are produced. The character of each revival is shaped, of course, by the leading mind, or the IDEA used as the means for bringing about the change.

As with individuals, so with masses of people. A "revival" may be spontaneous. The announcement of a certain idea may excite a train of results in the minds of the multitude, which were, perhaps, never distinctly designed by the speaker. Thus, as in the preaching of the French prophets, Wesley, and the Moravians, finding people "impressed," and carried into states of mind unlooked for, they readily inclined to the opinion that some *supernatural* agency must have induced the revival, and hence, the "exercise of prayer," in which the speaker asks for assistance from an unknown, invisible power. Mental excitements produced in this manner easily become contagious, and run into epidemics. The masses, unacquainted with the laws of mind, have ever been prone to attribute the "influence" exerted

over them by a certain class of speakers, to some supernatural power. And at other times, not less so, even when the preacher announces beforehand definitely the state of feeling which he proposes to induce, and when he shapes his discourses accordingly. But surely, when a speaker makes known his design of getting up a revival, we should expect him to use all appropriate means in his ideas, his speeches, actions, and tones, for bringing about this result. Nor do I perceive why we may not consider the whole process as human. Human ideas, human words, human measures, influence human minds, and thus induce revivals, which are human results. All classes believe in revivals, of some kind. The Methodist believes in a Methodist revival, the Baptist in a Baptist revival, the Orthodox in an Orthodox revival. The influence of a Popish priest is acceptable to the Papist, and so of the religious teachers of any other sect. They are each pleased to have their own numbers augmented through the "influence" exerted by those on whom they rely for this purpose.

And thus we see, that

> "The different sects, who all declare,
> Lo, Christ is here, and Christ is there,"

while they differ so much among themselves, they do, nevertheless, each, unconsciously it may be, pay homage to Nature's laws, in that they each employ more or less of them for producing that kind of revival upon which their perpetuity so manifestly depends.

If, then, Wesley's influence is called Wesleyanism, Calvin's influence Calvinism, and Mesmer's influence Mesmerism, I do not see why I may not, when speaking of the Philosophy by which all human beings influence

one another, call it Pathetism, and the results produced by speaking on this IDEA, Pathematic or Human Revivals.

It seems to me that the matters discussed in the preceding pages may now have prepared the reader to understand how it is that we are so apt to become sectarian, exclusive, bigoted, dogmatical, and censorious in our notions. Fascinated and "impressed" by any peculiar influences, we reject whatever offers to relieve us from the cords by which we have become spell-bound. In this condition we find those persons who are so happy in their notions that they do not wish for any change; they are sure in respect to matters which they take entirely for granted. They base their safety in thinking precisely on a given subject as they suppose Wesley, Calvin, or the Westminster divines did, or as they now imagine somebody else thought four thousand years ago. Such is the power which an IDEA, true or false, when once adopted, acquires over the mind. The Philosophy of this Power it has been the object of my labors to explain.

The following reports of a few of my lectures, delivered in the principal cities, may be relied upon as accurate. Those of my last course in Boston (1849–50) continued for sixty-four consecutive nights, in the Masonic Temple, Tremont Street, taken from the Boston Daily Mail, I have been informed were written by Mr. William B. English, a popular writer, and an actor well known throughout the country; a gentleman with whom, however, I never had any personal acquaintance whatever. And now, availing myself of his labors as I do, it may not be out of place, perhaps, for me to make here an expression of my thanks for the fidelity with

which he has drawn my picture in these condensed reports.

From these and other similar accounts that follow, the reader will gain some conception as to the revivals that followed my public labors, and from which it must be apparent, I think, how aptly Pathetism unfolds the mysteries heretofore involved in all revivals, all panics, and mental epidemics, by whatever names they may have been known in preceding ages of the world.

Wonders of Pathetism.

Mr. Sunderland's experimental lectures upon the wonders of mental science are enlisting the attention of the public; and thousands who have only known effects, without knowing or inquiring into causes, have manifested a deep and abiding in terest, to become acquainted with his philosophy of the mind. We attended one of these interesting lectures on Saturday evening, at the Masonic Temple, which was thronged almost to overflowing, and among the auditors were many of our most intelligent citizens, who, if sceptical as to the published results that have followed the communion of mind with mind, were inclined to listen with attention, and with hearts open to receive truth and to acknowledge it. We regret that our present limits will only admit us to indicate the theory upon which the lecturer founds his science of Pathetism, a subject that he has bestowed years of study upon, and which can only be learned by careful investigation.

There are two worlds to which the lecturer appeals — to the external and the internal; his first appeal is to the external ear, that he may reach and have power over the mind of his subject, and he premised it by saying that he should take up no more time than was necessary for the operation of his mind over that of the auditors. Before proceeding to perform those experiments necessary to prove his theory, he very fully directed the attention of the audience to the foundation stone of the doctrine. To give an idea of mental science, the lecturer exhibited two diagrams of circles, to represent the head; within each, another circle represents the brain. Within one of these, the inner plate was more or less depressed or raised, according as the faculties predominated, each angle of the plate causing a corresponding depression upon the inner part of the surrounding belt, which we

supposed was intended to represent the interior plate of the skull. Within the other circle, the plate was completely round; he then showed the reverse side of these diagrams. The first, in which the inner plate was excessively angular, represented the head of an idiot, a person who, the lecturer said, actually lived; the other represented the head of Sir Isaac Newton, one of the most profound philosophers of the age. All mental perfections were made apparent by the circle; the world is a circle, the body a circle, the head, the veins, the sinews, all were made as a circle; and in fact, all the great works of Nature were in circles, and the great object of human wisdom should be to diverge the mind and body from the angular to the circle, for the approach to that form was the sure approximation to human perfection.

The lecturer spoke at considerable length upon this part of the subject, contrasting the effects of these angles of the brain upon the character of man, producing the different degrees of excitement, and the various operations of the animal over the intellectual character of the being, and when suffered to have full sway, completely destroying every vestige of mental beauty. It is education that fills up these deformed angles with the moral attributes, and exerts an influence in producing an harmonious circle; and these, he remarked, are the practical purposes and the elements of Pathetism, which has to do with the perfection of the human character, and the highest influences of the mind.

We now began to witness some of the mental influences; a young and beautiful lady arose from amidst the audience, with eyes closed and arms extended, and slowly approached the speaker, who took her by the hand, and directed her to a seat. He remarked that he could control persons as well with eyes open as shut, only that in the former state, they might be disturbed by external effects, and thereby affect his influence. As his experiments were the sympathy or action of mind with mind, he cautioned the auditors against annoying any one who might seem to be under his influence, by any conversation or suggestions, for fear of arresting their attention, and thereby disturb, and perhaps interrupt the experiments. The lecturer again fixed his attention steadily upon the audience, and after the lapse of a few minutes, questioned the young lady on the platform.

"Can you see any one endeavoring to respond to me?"

Ans. "I do."

Quest. "What more is required?"

Ans. "They want a little more light."

Mr. Sunderland. "They shall certainly have it; now you call them; speak to them."

The young lady arose, stretched forth her arms, and several others among the audience began to respond to her mental

imitation by arising, and slowly and indifferently approaching, the platform in a state of trance. Two males and two females had now reached the platform, and soon were seated upon a sofa. The first young lady manipulated them with her own hands, and caused the different emotions of the subject discussed by the lecturer, and these were followed by a beautiful song from the young lady, the others also lending their voices melodiously to the strain. The lecturer remarked at the close of these interesting phenomena, that he had entranced upwards of fifteen thousand persons, all having been thrown into this state of abstraction from the world. It was a state of existence shadowing on death; the external senses were shut; the spirit was active, and communing with spirits in the mental world. Formerly he had had fears of death; now he had no more dread of dying than he had of lying on his pillow at night. There were many among his hearers, no doubt, who were in some way afflicted; who suffered from fits and insanity; who were addicted to the use of tobacco, opium, and intoxicating liquors; they called upon him to help them. The response he should mentally make would be to bless them and to do them good. He alluded to the state of mind necessary to produce this result, and remarked that he threw away all worldly feeling, that he was not at all influenced by passion — he hated no one, found fault with no one, that he entertained forgiveness for the past, gratitude for the present, and hope for the future.

The lecturer proceeded, and one by one of his audience responded, till in the course of fifteen minutes there were upon the platform four ladies and four gentlemen, three of whom had never been there before. Among this number, was a young man who followed the lecturer's mental invitations from the farther end of the hall to the platform; his countenance, albeit very sedate in the passive state, when wrought upon by the influence of mind, was replete with good humor, and his descriptions and replies in the state of trance gave food for continual mirth to the audience. His replies were extremely piquant and witty, and his dry humor, nicely sprinkled with the live Yankee sayings and doings, which, by the way, were far better than any we have heard among the best Yankee comedians on the stage, created roars of laughter.

To further demonstrate the truth as to the reality of this state of existence, the lecturer tried a variety of experiments upon the ladies and gentlemen who were seated in a line upon the platform.

"What occupies your thoughts?" he asked.

"It is very warm," replied one of the young ladies, who placed her hand upon the floor, and suddenly drew it back again as though it were a live coal. "What is the philosophy of this?"

she asked, still apparently writhing under the effects of heat. "It is getting hotter and hotter."

"Yes, hotter and more of it," continued the humorous gentleman, wiggling backward and forward.

"Yes," replied the young lady, getting upon the round of her chair, and seating herself upon the back of it, "yes, but you no need to complain; you've got on thick, cow-hide boots, and we ladies have only thin slippers to protect our delicate feet from the coals."

"O dear! O crackee! he's making beefsteak of my toes," said the funny man, throwing his legs about like a weathercock. "O dear, O dear! I hope that hot place we read on ain't any hotter than this; if it is, I pity the fellers."

"Well, we've got to be tried by fire, you know," replied another.

"O salamanders! I've had my trial, and now hadn't you better reduce the heat?" inquired the funny man, imploringly.

Mr. Sunderland. "Yes, it's cool now."

Funny Man. "Well, I guess I'm pretty well cooked; thoroughly baked; done brown."

Lady sitting in chair, back. "Is it cool?"

Funny Man. "Yes, as cool as soda."

Another Subject. "Come, get down; you don't know how cool it is."

Lady. "No, you don't; remember I got burned once, and a burned child dreads the fire, you know."

Funny Man. "Well, I begin to feel a little icy like."

Lady. "If this was a wooden floor, wouldn't it have been in a blaze?"

Funny Man. "Yes, and we'd all been goners."

Lady. "It's nothing at all."

Funny Man. "Nothing! Why, I thought I'd have to take a reef in both of my legs."

The lecturer, after these and many other satisfactory experiments, took his subjects mentally upon the summit of a hill. They described the scenes of a battle very vividly, and exhibited the pleasurable imagination, the effects of hope, joy, and fear, with great power, continuing the colloquy, in which all the subjects took part. In the course of these experiments they sang, "There is a good time coming," very beautifully. The phenomena manifested in this happy state were extremely interesting and wonderful. In all his demonstrations of his theory of the mind he called for the strictest scrutiny, and manifested a desire to conduct every point in an open and fearless manner. — *Boston Daily Mail, November* 13, 1849.

Mysteries of Human Nature.

We attended another lecture by LaRoy Sunderland, at the Masonic Temple, on Tuesday evening. The body of the house was crowded. The presence of so many beautiful women, and the extraordinary experiments of the lecturer, rendered the scene truly one of fascination and enchantment. Mr. Sunderland very clearly explained his theory of mind, and his mode of demonstrating its truthfulness, by bringing forth the results which had been witnessed by so many thousands of people in this city. He considered very fully the peculiar state of mind necessary to produce happiness, in what happiness consists. There were three states of mind indicated by the three colors in his circle, they being the primitive colors, red, yellow, and blue; the former indicating the intellectual, the second the social, and the third the emotional. These were correspondents of the three elements of the mind; the harmonious developments of these conditions constituted happiness. Pathetism is continually productive of goodness; it exercised its influence over the mind warped by ignorance; it exercised an active influence on those portions of the brain that were feeble, and its continued power was felt in minds angular till they were developed in perfect and harmonious circles.

Mr. Sunderland remarked, that as relates to the subject of Pathetism, there were many sceptics, and many indulged the belief that witchcraft and sorcery had more to do with it than any philosophy of the mind. Upon the subject of belief, Mr. Sunderland alluded to those who read and believed in certain religious dogmas, upon which different people were divided in opinion. If such peculiar dogmas were believed, asked Mr. Sunderland, why could not such believe that he could cause the results that are seen nightly in this hall, through a corresponding state of mind? Scarcely a night that he has lectured, but thirty, forty, or fifty people had been fascinated by him; they had been placed in that condition of mind in which there was a sympathy with each other; and was not this conclusive proof that there is a philosophy for making the human mind, in all cases, what it ought to be?

The power that he held over the mind he had repeatedly demonstrated; the influence that is felt by one from another had been nightly witnessed; he had caused them to dance, to sing, to pray, to be merry, and sad. But the purpose of Pathetism was to do good to all. He could break up the habit of stammering, and destroy the appetite for tobacco, opium, and intoxicating

liquors, and cure difficulties in the power of speech; he had restored many from hopeless despair and insanity, and completely annihilated from the mind a tendency to crime. He related an instance where he had entranced an old sailor, who was a most profane swearer; in that state, he told him if he ever swore again he would surely choke, and through his influence the vice of swearing was broken off.

In looking about the room, he saw at least fifty that he could entrance, but he could not do so without consuming most of the evening, as new subjects were under the influence often excited in the organ of combativeness, and would rebel against him. He did not deem it expedient to waste this time when there were others in a suitable condition of mind to be entranced, and his purpose was to benefit the greatest number, and to gratify and amuse all.

The effects of fascination were now exhibited among the audience in various forms. There were a great number in a state of trance; one young lady arose, and with arms folded, walked slowly towards the platform. Mr. Sunderland now moved among the audience, and in about ten minutes, a man seized him about the body, and exhibited the ecstatic feeling. Mr. Sunderland took him to the platform and gave him a seat. "This man," remarked Mr. Sunderland, "is an invalid; he has been under my influence for some time;" and fearing that he might get away from his influence, he had put his hands upon him; it was sympathy that caused the subject to cling to him; he wanted help. The young lady who had been sitting upon the platform now jumped upon the floor, when a young man arose, with his eyes closed and arms extended, took her hand, and both gained the platform. Another lady in the trance stepped upon the platform, and took a seat in front of a piano-forte. Mr. Sunderland caused her to play upon the instrument, during which time eight or ten others, male and female, in the trance, took seats upon the platform.

Mr. Sunderland's first important experiment was to put the whole of the entranced into a state of ecstasy; here the sublime manifestations of the subjects were exceedingly beautiful. The different mental appreciations of this state by the subjects were curious, and afforded great amusement. In this excited sphere, the limbs were cataleptic, the system rigid like death.

"Shall we stay here?" asked a young lady, with great earnestness. "I hope so, we had so much trouble in getting here, over that rough road," replied a gentleman. "O, do let us stay," implored the lady. After the conversation, Mr. Sunderland took them from this place, and caused one of the ladies to sing a beautiful song, the others joining in chorus. It was a delightful

treat, and loudly applauded. "Now, listen," said Mr. Sunderland; and he caused a violent thunder storm, the effect of which upon the entranced was thrilling. "Now it begins to rain, and O, what terrific thunder," fearfully exclaimed a lady. "What shall we do?" asked another. "You must do the best you can," replied another. "I wish I'd brought my umbrella," said one, "it is a second edition of the flood. Where's the ark?" Mr. Sunderland caused them to lift up the stools and chairs over their heads in the delusion, fancying them to be umbrellas. The effect was quite humorous. The next experiment was to cause the subjects to sing the "Queen of May," which was sung with much power and sweetness. The next experiment was in taste, first by *imagining* some tobacco in his own mouth, and causing the extremely nauseating effects of it upon his subjects; and here the conversation was very laughable, and kept the audience in a roar all the while it was going on. An agreeable taste was soon found to counteract the unpleasant effects of tobacco.

After numerous other experiments, Mr. Sunderland caused them to sing, and they chanted the beautiful song of "A Life on my native Soil," in a manner that won the love of every one present. The lecture and demonstrations having been prolonged to half past nine, Mr. Sunderland asked every one who had been impressed during his lecture to stand up, when all those on the platform, as well as about forty among the audience, stood up, and in five minutes he took the spell off of every one, at one time. Miraculous as these things seem, they are nevertheless true, and of importance to every one. — *Boston Daily Mail, November* 16, 1849.

The Trance.

One of the largest audiences that ever assembled at the Tremont Temple were present at an early hour on Wednesday evening, to hear Mr. Sunderland's explanations of mental wonders, and to witness the interesting experiments he performs upon those he fascinates, while in the state of trance. He gave a brief lecture upon the laws governing Pathetism. Before proceeding with his demonstrations, he wished the audience to observe the rules that he had always laid down with regard to quietness, begging them to keep in mind the little magnet, how nice and with what perfection it performs its wonderful labors when undisturbed, while the smallest touch will turn it from its course. He also urged that every one should maintain order for the sake of the results, which he knew would be gratifying to all. The natural effects resulting from the sympathy of mind were far

easier obtained, and much more satisfactory, than any thing that art could possibly accomplish. And he could conceive of nothing more interesting or beautiful than the development of this philosophy. One mind is made a spiritual magnet, and acts upon another, which responds in obedience to the spirit of the first, and these spiritual results were analogous to those of the magnet. He had received a number of requests, handed to him this evening, as experiments to perform upon those pathetized, and he hoped to gratify every one by a ready compliance with their wishes.

After a lapse of about fifteen minutes, six ladies and five gentlemen were entranced upon the platform. Mr. Sunderland now called upon all attentively to follow him, when the subjects soon evinced great dislike to the road, and severally exclaimed that at every step they took a wasp, or something sharper, kept stinging them. Then they complained of having been plunged into a dense bramble, and such a scampering to get away and avoid the stinger's nettle was quite laughable. Presently they all seized chairs, and wielded them about as a farmer would a scythe in mowing grass. They, in fact, imagined the chairs scythes, and that they were cutting out a path among the brakes. The subjects next imagined that they had a cat following them, and the colloquy attending this delusion was also humorous. In the third part, Mr. Sunderland gratified the audience by causing three of the young ladies to sing a pretty air, called "Beautiful Violets," which was very sweetly sung.

He next gratified their sight, in compliance with another request, which was to carry them mentally to a certain scene. The entranced described a beautiful aviary of birds, and were truly enraptured with the beauty of their plumage, and the sweetness of their notes. "O, how delightful," exclaimed one. "Let's set a snare to catch some of them," said another. "Beautiful! delicious! superb!" were frequent exclamations. "What is this one perched on my finger?" asked Mr. Sunderland.

"That is a bird of Paradise," answered the humorous man. "What long feathers — they make fine birds. How beautiful they sing; wish I had an interpreter to tell what it's all about," he continued, laughing.

"The more I look the more I want to," said a pretty young lady.

"Don't scare 'em," said the funny man, with anxiety.

At last, one of the entranced made a tremendous leap from the platform, and as if catching one of the birds, which he carefully brought and exhibited to the delight of the rest, and so ended this experiment.

He next took them to a distant part of the country. They described a southern planter, slaves at labor, and slaves being sold at auction. The scene was quite repulsive to them, and they expressed a desire to leave it. One of the subjects, in describing a mother and child about being sold, called out to them to run away.

"There's old Uncle Ned," said the funny man, with great glee, seeing an old nigger at work.

In this scene, the ladies sang, "Shine on, Northern Star," a delightful song, and beautifully sung.

At the conclusion of the song, a young lady exhorted all her companions to remember the poor slave, and very pathetically described the separation of husband and wife, the brother and sister, father and son, the mother and daughter, and sold like beasts into slavery, and called upon all fathers, mothers, brothers, and sisters, and all Christians, to remember the slave, who had the same warm feelings for their kindred as we have for ours.

"Never shall I forget that scene," said the lady.

Here the mental scene was again changed, and the subjects manifesting a desire to eat, Mr. Sunderland carried them to a refectory, and this gave rise to a scene of great humor, all calling for different articles on the bill of fare, and falling to with great gusto.

They next passed over the country in the cars, describing the peculiarities of travel, the speed, &c., and arrived at Niagara Falls, described the Falls, Horse-shoe and Table Rock, the current, the rainbow, and all the wonders at the scene. They mentally followed a vessel through the eddying current, describing each fearful step till its doom was sealed in the lashing and roaring gulf. This gave him scope for the display of the passion of fear and grief. Other experiments equally wonderful were exhibited, and after taking the spell off, Mr. Sunderland said he should in that state cause them to lose their identity, not to know themselves, or one another, and in fact to imagine the most singular things. This he exhibited fully in strange delusions of the mind, and showing the wonderful control he has over those under his mental influence. — *Boston Daily Mail, November* 23, 1849.

The Land of Dreams.

During the three weeks that Mr. Sunderland has lectured in Boston, he has secured a very large and highly respectable class of converts, and daily gives gratuitous instruction to ladies and gentlemen in the science of Pathetism. Those who have attended his course of lectures speak well of them, and appear

satisfied that his theory of mental wonders has been fully established in practice. To a casual auditor, he remarked that there is much that might appear a mystery and not satisfactory, but the subject, like every other, requires careful observation, diligent research, and close attention to the rules which he lays down. A gentleman who sat near us last evening remarked, while several of the audience, entranced, were wending their way to the platform, that if the lecturer could fascinate him, he would then become a believer, and not without. This is great injustice, and very unfair; as well might a man who had never been to London or China doubt the existence of such countries, because the Thames was never apparent to his eye, or he had never seen the great wall of China. The advocate of truth places reliance in the works of the historian, and in the observations and experience of the stars, and so the lover of science gives credence to truth, come in what form and from what source it may. Mr. Sunderland says that he has fascinated thousands; hundreds in Boston, and the most respectable people nightly are witness to the truth of his statements.

To bring about these extraordinary phenomena, he requires certain conditions of mind, which he explains in his lecture. He remarked that any one could be entranced, but that a new subject, not in the proper condition, would require a much longer time, and some perhaps a whole evening, before he would be fully pathetized: this would be tedious to the audience, and not give satisfaction to the hundreds of believers who came to witness mental experiments upon those whose minds are in a suitable frame. The experiments last evening were truly beautiful, and gained much deserved approbation. Those in clairvoyance were also delightful, and sufficiently varied to suit all tastes, being mirthful and musical, and many eliciting the sublime wonders arising from the highly-excited state of the intellectual faculties. The "funny man's" organs of mirth kept the audience in a roar. And the young lady, said Mr. Sunderland, is an independent clairvoyant; that is, her mind is in a sensitive state, and under that easy control as to be immediately affected by the will. The songs by the other ladies were enchanting, well suggested, and executed with fine power and skill. — *Boston Daily Mail, November* 28, 1849.

Wonderful Experiments.

Mr. Sunderland, who is called by some a wizard, on account of the marvellous experiments he performs by the aid of his patients and others in a state of trance, took his audience by storm

on Saturday evening. At the usual hour of commencing his lectures, Mr. Sunderland appeared, and without any remarks, proceeded to walk among his audience. One by one fell into a state of trance, until the number amounted to six ladies and six gentlemen. They were soon seated in a line upon the stage, directly facing the audience. Mr. Sunderland stands upon one of the seats, thirty or forty feet from them. He received a number of written requests, mentioning the experiments that they desire to have tried. The first was in *taste*. All the patients moved their lips, and by their actions as well as speech, communicated to the audience that what they tasted was exceedingly nauseating, and finally said that it was *lamp oil*. They all called finally for water, and it was a long time before they could cleanse their palates from the obnoxious fluid.

They next described a house in sad disorder, every thing being out of place. This scene gave the funny man an excellent scope for action, and in sending Jack to draw cider, and Sal to milk the cows, and Jerusha to mend the stockings and wash the clothes, he was particularly humorous.

Many other scenes were described, among which was a shipwreck at sea. The starting, sea-sickness, storm at sea, wreck, the surge, the rocks, were all most forcibly given, and the expression and action of the patients completely set at rest, under any suggestion, that such a state could be feigned. — *Boston Daily Mail, December* 5, 1849.

Ecstasy.

The large and intelligent audiences who now attend Mr. Sunderland's lectures afford convincing proofs that the subject is considered one of interest and importance. He made some excellent remarks on Thursday evening; he believed scepticism to be honorable to human nature, and he did not blame people for doubting; but it was also honorable to investigate, and it was his wish to convince by the best evidence which truth could produce. He spoke of the qualities of mind and matter, and their wonderful attributes. The mental phenomena were often of such a remarkable character as to be classed among the miracles of the day, and the unthinking, not understanding or caring to investigate, too often treat the matter with levity; but if they could not find any rule by which such phenomena are governed, they could not point out any law in nature which they violate.

In relation to one of the results, he remarked that about thirty years ago, in the course of a sermon he preached at a revival meeting, he noticed some thirty or forty of the audience in that

peculiar state known as a trance, their muscles and limbs rigid and cold, and the pupils of the eyes set. This was accounted for as the influence of the Spirit of God. In 1745, in the days of Whitefield, similar results were noticed during that eminent divine's discourses. The same phenomena had been observed at other revival meetings, and cases are recorded where the limbs had been in such a state of catalepsy as to render the individual for some time unable to move.

This singular state, observed the lecturer, could now be accounted for; and he had already shown, and should demonstrate again, that the mind and the muscular powers, the external senses, were so much under his control that the subject could not possibly be conscious of pain.

Mr. Sunderland also alluded to dreams, and explained the philosophy of them, and stated several curious results from that state, one of which was truly astonishing. A young mechanic, in a dream, invented a very useful and valuable piece of mechanism, and his dream made so deep an impression on his mind, that when awake he wrote the whole plan, and went to work; for the result of his labors, he received a patent from Washington. This person is a native of Boston, and the story is no fiction.

Such things might be doubted, he said, but it was the duty of every one to investigate; one of the principles of philosophy was to trace results to their causes, rather than go back to the dark days of the last century, and attribute every thing remarkable to witchcraft. There were certain laws, said Mr. Sunderland, existing in the nervous system, by which we can account for the trance, fascination, somnambulism, &c., which he should in these lectures, he hoped, make evident to the minds of his audience.

Mr. Sunderland now proceeded, and in fifteen or twenty minutes, some thirty or forty were more or less affected, and fifteen took seats on the platform, several of whom had never been impressed before.

The subjects having been placed in an agreeable condition of mind, Mr. Sunderland said he would proceed to comply with several requests that had been handed to him. The first scene presented by the patients was one of peace and joy — they described a scene where nothing but goodness reigned. It was the region of bliss, and here they begged to be allowed to remain. They were in a state of perfect harmony, contented with their lot, and happy to remain. The lecturer called the attention of the audience to the serene expression which the faces of all the patients bore, the agreement in the position of their heads, which

showed an exercise of those faculties of veneration that aspired to the abode of paradise. The next feeling they manifested was that of ecstasy, and in this was exhibited that cataleptic state of the limbs which is often witnessed in persons under great religious excitement.

Taking them from this state, Mr. Sunderland proceeded to perform the next wish, and here was a complete change in every patient. One of the ladies suddenly arose, and remarked that she heard martial music, and the concord of inspiring sounds lent animation to every heart. They were transported mentally to a field of battle; they heard the tramping of horses, and marched in the crowded ranks to the battle ground. Then the smoke, and the loud reports of cannon startled them, and anon they saw the horrid sight of the wounded, the dying, and the dead. Being asked the name of this battle, the funny man exclaimed that it was the battle of Buena Vista, and here he saw Lincoln, Old Zach, and "Whitey." From this fearful scene they wished to fly, and in good time Mr. Sunderland removed them from it.

The next scene was replete with excitement, novelty, and irresistible humor. One of the ladies saw a very large object, which she soon described as a balloon, nearly inflated. Every thing being in readiness, they agreed to leave *terra firma*, and try the region of the clouds. Collecting close to one another, they stepped in, the funny man clinging to a companion who, he said, he should "stick to like a dog to a root." In due time, the cords were cut, and away they went in the air, Mr. Sunderland cautioning them not to go too near the side, for fear of falling out. In the upper regions, the funny man complained of cold, and said Boston "looked as small as the little end of nothing whittled down to a pint;" he hoped the balloon wouldn't collapse, as he didn't want to get "busted" so soon. On being asked by a companion how high he thought they were, he replied, "that it was nearer Heaven, he thought, than they'd all get again." In due time the gas was let out, and the balloon descended, falling into the water, and here a scene was presented which beggars description. The patients were extremely terrified; and one of the ladies, who had been impressed for the first time, seized hold of another lady, and exclaimed, "Save her! save her!" She was the very picture of grief, and in a state that could not possibly be feigned. They were at last got on dry land; the funny man said that he had "shed briny tears," and being asked by some one where they were, replied that it was Hull, which caused shouts of laughter. Mr. Sunderland brought them once more home, and let them rest. — *Boston Daily Mail, December* 8, 1849.

Mental Science.

The Masonic Temple has scarcely ever exhibited more beauty and fashion, intelligence and inquiry, than it has during Mr. Sunderland's lectures on Pathetism, and full as they have been, the cry is, Still they come. There is, in his discourses and experiments, enough to satisfy the mind, please the eye, and charm the ear. To a casual observer, we confess there is much in what is exhibited to awaken scepticism, although investigation is certain to overthrow it. Some sceptics will allow that the phenomena which they witness is real, and they attribute it to a supernatural agency, that being the favorite loophole, from which a want of inquiry will easily escape. The nature of the human mind, says Mr. Sunderland, is such, that when uninformed, it has always been disposed to attribute phenomena that were new and strange to supernatural agency. But we shall see that in strict philosophy, one mental result is just as supernatural or extraordinary as another; the only difference between what we denominate common or extraordinary phenomena, is, with the former we are more familiar, and at the same time the latter class may be just as often in their occurrence; but because it may not have come in our way to notice them, they seem to us more mysterious, and have to be attributed to supernatural power.

Human nature is a system of laws; and so of the mind, when we come to dissect it, as it were, and examine its phenomena in the light of its own inherent faculty of wisdom, perfectly developed, we shall find what those laws are, and how beautifully they all harmonize with every other law in nature and the constitution of things. This degree of knowledge is the perfection of the human mind, and it is for the want of it that men fear investigation. In speaking of the promulgation of new mental results, Mr. Sunderland goes on to say that every human being capable of putting forth mental manifestations, may be said by another to be fanatical, or in some way or other deluded. We are, says he, in one way, believers or sceptics; for what one believes the other disbelieves, so that it would be scarcely possible to describe or conceive of any fact, idea, emotion, volition, or action, real or imaginary, which has not been, or is not now, believed and doubted by different minds, the world over; and hence a good maxim for all would be, in non-essentials, liberty; in essentials, free inquiry; and in all things, charity.

There were from thirty to forty individuals entranced by him every night, and some fifteen or twenty experimented upon, to give pleasure and satisfaction to the audience. If collusion was

the plan adopted, any person in the audience could do exactly what he did; but he would ask in reason if such an idea could be for a moment credited — that thousands of people, of both sexes, the most intelligent in Boston, could be so deceived. He would defy any one to do it, and if they wished to try, he would, on his own expense, furnish them with the hall, and if they could arrive at any thing that would give satisfaction and deceive an audience, he would be willing to forfeit every farthing he was worth in the world. Again, there were some twelve or fifteen persons in a state of trance on the platform; a few were acquainted with each other, but the most were total strangers. Their ages were from twelve up to forty, and nearly all were professors of religion, and occupied a most respectable standing in society.

He would ask the audience if they could believe such persons would deliberately come there night after night, and practise deception before respectable audiences, or would it be possible that audiences could be thus deceived? His experiments performed last evening were all suggested by strangers in the audience, who publicly declared that they came out of curiosity, were determined to be satisfied, and were convinced that, although they were unable to explain the philosophy, every experiment was the result of some mental laws which they could not yet comprehend. — *Boston Daily Mail, December* 12, 1849.

The Spirit World.

Another very large audience assembled at the Masonic Temple last evening. Mr. Sunderland's remarks were listened to with much attention and interest, and his experiments were all satisfactory, and, we should think, would fully convince even the sceptic. The eye could see, the ear listen, and the mind comprehend, and reason would decide in favor of the truth. There were thirteen patients on the stage, in different degrees of trance. I have, said Mr. Sunderland, when communing mentally with these patients, one by one, asked them in my mind to come to me, and they have all responded to my wishes. I will now connect them mentally together, that I may make a mental transfer to all, at the same time.

He now proceeded to perform the first written request handed in. A few minutes passed, and the patients responded in a song, the precise one that had been called for. The next experiment was still more wonderful. A gentleman handed Mr. Sunderland a small piece of written paper. Immediately Mr. Sunderland, who stood several yards distant from those on the stage, asked

what the gentleman desired. "He wishes us to sing," replied one, "but such an old tune." "As old as the hills," continued the funny man. "Well, we'll gratify him," remarked the first young lady, and the patients sang "Old Hundred."

After they had finished, Mr. Sunderland said he had been requested to ask the gentleman if the response just made was correct. William Knapp, Esq., assistant clerk of the Police Court, who was the gentleman who had made the request, arose and remarked that he had just asked Mr. Sunderland to cause his patients to sing "Old Hundred," and that justice to Mr. Sunderland prompted him to state that the experiment was fairly and satisfactorily performed.

In the course of the next experiment, Mr. Sunderland threw his patients into a state of grief, and conjuring up in memory the dying scenes of a beloved child, led all his subjects to sympathize with his grief-fraught feelings, which they did keenly, shedding tears of sorrow as they witnessed the remains of the child being borne to their final resting-place.

The next experiment was a very vivid and perfect impression of a snow storm, performed at the request of a lady. The subjects saw a heavy fall of snow, appeared very cold, at times shook the heavy flakes from their dresses, and kept their blood in circulation by pelting each other with snowballs.

A large number of other experiments were performed, from "grave to gay," and the audience were interested and amused till half past nine o'clock, when the spell was taken off, and the immense audience retired, every way gratified with the evening's entertainment. — *Boston Daily Mail, December* 14, 1849.

Strange Phenomena.

There are a great many things about which we have no theory or opinion. We are puzzled, unable to classify, or reduce to system. Some of these things we saw last night, at Mr. Sunderland's lecture. The lecturer we have known rather intimately for some twelve years, and have regarded him as not only a fearless, but an honest man; one who would sacrifice any amount of pecuniary advantage to his convictions of duty; as, in short, any thing but a mercenary man. But let that go for nothing. We will simply say what we saw under his administration last evening.

The Tremont Temple was well filled, and when we entered, Mr. Sunderland was proceeding with his lecture, standing upon a broad platform, on which were many chairs, one of which was occupied by a young lady, sitting bolt upright, with closed eyes.

Mr. Sunderland is a dark-complexioned, very erect, and self-determined man, with a head rather larger, and body rather smaller, than the ordinary size. As he proceeded, presently another young lady came upon the platform with her eyes closed; then a third, a woman of large size, and so on, till seven or eight were on the platform. Others were noticed in different parts of the audience, with their eyes closed, and Mr. Sunderland visited them, putting his hands upon their heads in a soothing manner. While he was off the platform, a young man, with his eyes closed, ran like a deer the whole length of the north aisle, and took a position upon the platform. Mr. Sunderland led up another of the same sex. All had their eyes closed. It was stated that all those upon the platform had been in a similar condition before. Of the dozen or so in the audience who appeared to be entranced, it was stated that a number had never been so affected before.

Before the whole company of sleepers had arrived on the platform, the large woman, who had stood stock still, with her back to the audience, for many minutes, seemed disturbed. She took a seat, and called for Mr. Sunderland. After whispering with her, he informed the audience that she told him there was a man in the house who had been guilty of a horrible crime. She afterwards rose and told the audience, in a distinct voice, that it was in South Carolina, nine years ago the 10th of September, that a man named Daniel Clark disappeared, and was never seen afterwards. The murderer was in the house. This created some sensation, and calls of "Name," "Name," "Point him out," which were not answered.

This over, the whole company of somnambulists began to complain of cold, to shiver, and attempt to cover themselves with the settee cushions. Then they complained of hunger, and begged for bread, and sat down to a regular Barmecides' feast upon the platform — eating air, and calling it beefsteak and oysters. Afterwards, they were tending babies with the utmost motherly fondness, but soon became tired of, threw away and stamped on them. Then they quarrelled, and threw the chairs about.

A little before nine, a woman was brought upon the stage in a waking condition, as we understood, and the large woman, who was disturbed by the murderer, commenced manipulating, to entrance her. She persevered most intently for more than half an hour. A committee was then appointed to witness the extraction of a tooth. It consisted of Mr. Hawkins, the temperance lecturer, and Mr. Clapp. They examined the mouth, and pronounced the tooth a real one, firm in the head. It was drawn by Dr. Ball, with forceps, the patient herself holding the

light, and not evincing the slightest consciousness or sense of pain. The tooth, which was the second molar in the upper jaw, was passed round among the audience. The committee declared that they detected in the patient not the slightest emotion. When she had been partially recalled to consciousness, she declared she was ready to have the tooth pulled. We took the tooth in our hands, and know that *it* was no *humbug.* — *Boston Chronotype, March* 12, 1846.

Lectures on the Human Soul.

We cannot but consider Pathetism as almost a permanent science, after the new and important discoveries in Physiology and Psychology, which Mr. Sunderland has unfolded. To an investigating mind, an analysis of the phenomena of Mesmerism and Neurology is unusually interesting, as tending to afford a satisfactory explanation of the problems of that acute susceptibility of mind, the governing laws of which have so long perplexed people, often more than ordinarily intelligent. The philosophy of the mind has been ever a matter of mysticism ; and to exert the control — a control without contact even — which this learned operator undoubtedly does exert, over the minds of men, is indeed astonishing. That men of science and deep thought, therefore, should be attracted to witness the truly wonderful works produced by the lecturer, is not at all surprising. To enlighten the understanding on these subjects, Mr. Sunderland has devoted years of patient study. He is far in advance of the disciples of Mesmer, both in this country and in Europe, and his truth and credit cannot be gainsaid. He does not follow the beaten path, but has originated an entirely new and truthful theory of the functions of the mind, which is demonstrated by appeals to the senses as he gradually proceeds in his experimenting.

To deny the practical utility of this science is vain, after the extraordinary results which have followed his treatment of affections derived from derangement of the nervous functions, which embrace a wide range of diseases, often little heeded, but inevitably ending, if not timely checked, in death. A subject in a cataleptic state is unaffected by the severest tests that may be applied ; the senses are deadened, and surgical operations may be performed with the greatest ease and safety to the sufferer. Frequent witnessing these experiments has led us from scepticism to firm belief. We have seen patients undergo surgical operations with perfect composure, without the slightest movement of a muscle, which, by the usual method, would have produced exceeding agony. — *Boston Daily Whig, Feb.* 27, 1846.

Gratuitous Lectures.

On Monday evening, Mr. Sunderland gave one of his highly interesting "Intellectual Entertainments" at Tremont Temple, for the benefit of the Washington Total Abstinence Society of this city. The lecture was well attended, and the society will realize about one hundred dollars from it. The great interest which has been excited by these lectures has induced Mr. Sunderland to commence another course. At the close of the lecture on Monday night, the following resolutions were unanimously passed by the audience: —

Whereas, having attended several of Mr. Sunderland's lectures on Pathetism, and having witnessed his fearless and open manner, in calling for the strictest scrutiny of the most intelligent minds to a series of interesting, and, to us, satisfactory experiments, by which the truth of his new theory of the mind has been demonstrated; therefore,

Resolved, As the sense of this meeting, that the high intellectual pleasure which an attendance on Mr. Sunderland's lectures has afforded us, together with the permanent good which we believe has resulted from them, entitles him to the confidence and gratitude of the multitudes who have been benefited by his arduous labors.

Resolved, That Mr. Sunderland be, and is hereby requested to afford his numerous friends, as soon as may be convenient, an opportunity of attending a course of private lectures on Pathetism, embracing instructions for Pathetizing, and the practical application of the science to the every day habits of life, with such other information upon this important subject as could not reasonably be expected in a course of public lectures. — *Boston Washingtonian, January* 8, 1848.

What is Pathetism?

This term has been adopted by Mr. Sunderland, editor of the Magnet, and those who favor his theory of mind, to signify that susceptibility of the nervous system which yields to the mental apprehensions, or to any other agency which is used to induce such phenomena as have been long known under the terms "Mesmerism" and "Neurology."

He is at present lecturing to our citizens in Westminster Hall, where crowds have pressed to witness his truly wonderful psychological experiments. Indeed, hundreds have retired from the place for the want of room.

As it will, doubtless, interest many of our readers who may not be able to attend the lectures of this celebrated man, we here give a mere sketch of his experiments on Tuesday evening of the present week. The hall was literally crammed as full as it could be; the orchestra, aisles, and platform were all occupied, and it was some time before sufficient order and silence could be restored for the lecturer to proceed. The subject for the evening was "Dreaming," "Insanity," "Clairvoyance," and "Second Sight," or ghost seeing. He gave what seemed to be a most clear and satisfactory account of some of the laws by which these states are induced, and then proceeded to bring on those singular phenomena in such of the audience as were susceptible. But it should be understood that he made no particular selections of persons for this purpose. He brought his process to bear upon the entire assembly; and, notwithstanding the excitement and confusion which proceeded in the vast crowd, it was soon found that some ten persons were in a state of real trance.

The lecturer used no manipulations, and said nothing in particular to either of the patients; and yet we noticed that they left their seats and made their way up to the platform, where he was standing, in a state of trance, which Mr. Sunderland believed to be as real as any that ever occurred. One of the somnambulists described the angels and departed spirits which she saw, and the tones in which she sung and spoke affected many of the audience, even to tears. Her appearance was truly angelic — what the cause may have been we pretend not to say.

Next, Mr. Sunderland restored one of the patients to wakefulness, and informed us that he would induce that state of mental hallucination called "second sight." And, sure enough, the lady, with her eyes wide open, arose and stretched her hands towards what she took to be the spirit of her deceased father, and with whom she conversed in a style not easily described. And what was still more remarkable, if possible, at this instant another lady, who sat near, and one *who had not been put to sleep at all*, gave a most piercing shriek, declaring that she also saw the ghost of her deceased sister, and it was some moments before the lecturer was able to compose and quiet her mind.

In giving the above facts, of course we do not pretend to decide *pro* or *con*, with regard to Mr. Sunderland's theory; as it is well known that he rejects the notions about the elimination of a fluid from the operator into the patient; but we do say that the manner in which Mr. Sunderland presents this subject is much more acceptable than that adopted heretofore; and the man who can work upon mind as Mr. Sunderland does, inducing some of the most interesting mental phenomena, without any contact with

those upon whom he operates, (and these even utter strangers,) must not only have a mind of his own, but he must be intimately familiar with its susceptibilities, and the laws by which they are governed. — *Providence (R. I.) Evening Chronicle, Oct.* 21, 1843.

Extraordinary Experiments.

The experiments performed by Mr. Sunderland at his last two lectures in this city, were so very extraordinary, so every way unlike any thing we ever heard of before, and so very like the tales of the fairies, or the wonders of the Arabian Nights, that we frankly confess our inability to believe what we saw with our own eyes, but for our knowledge of the lecturer, and those of our citizens upon whom the experiments were performed.

Mr. Sunderland had, previously, informed his audience that on Friday evening he would give a novel exhibition of Pathetism, by causing a number of the audience to fall into a state of somnambulism before he (Mr. Sunderland) came into the hall. Accordingly, the place was well filled with an anxious multitude some time before half past six, waiting to witness results performed on the human mind so strange and unaccountable. And, sure enough, some considerable time before Mr. Sunderland came in, one after another was seen to arise and slowly approach the platform, and two gentlemen and one lady were seated upon it, besides a number of other cases, of persons in whom the trance was equally profound, but who did not leave their seats in the audience till some minutes after Mr. Sunderland had arrived.

On Saturday evening, Mr. Sunderland reversed somewhat the order of proceeding, by actually inducing some eight or ten cases of somnambulism, even before the persons on whom the influence was exerted had reached the hall. The lecturer arrived a few minutes after six, and took his seat on the platform, as usual; and such was the great desire of the large audience who had assembled, to witness the approach of the sleep-walkers, that considerable commotion ensued. At about half past six, a young lady was seen entering the hall, with her eyes fast closed, the hands extended, and with a slow, and somewhat unnatural step she approached the place where Mr. Sunderland was standing, and was seated upon the platform. Next came a gentleman, Mr. R., and then another, Mr. D., with the eyes closed, somewhat awkwardly making their way up the aisle to the lecturer, who seated them upon the platform. Soon after, there came two more ladies, until there were eight seated upon the rostrum, with as many more entranced, promiscuously seated in the audience.

After the statement of a few facts, showing the utter falsity of the old theories known under the terms of "Mesmerism" or

"Neurology," and proving that these results were not produced by any fluid, magnetic or nervous, he proceeded to the development of a series of the most curious and extraordinary phenomena. The patients were first thrown into a state of ecstasy, and with their hands clasped and elevated as in a state of devotion, they manifested in their countenances and conversation a state of mental tranquillity almost superhuman. While in this state, Mr. Sunderland drew from them some pieces of music, which were most beautifully performed. Next they were transferred into what they conceived to be enravishing fields of fruit and flowers, and now commenced a most diverting scene, for each patient made the motions as if actually gathering flowers, grapes from vines, and peaches from the trees, which they seemed to taste and eat with the greatest imaginable delight.

"Come," said the lecturer, "go with me in another direction;" when, in a few moments, they began to describe every variety of wild animals. Among them was discovered an elephant, and a ride on his back having been proposed, they went through with the motions of mounting for that purpose. The expressions of fear, the agitation and tossing about, seemed reality to the life; till, in a few minutes, as if the huge animal had actually stumbled and fallen, and the patients were thrown upon the floor, with cries of fear, and complaints of broken bones, which it took the operator some time to restore.

Other interesting results followed, which were highly gratifying to the audience, especially in view of the facts referred to by Mr. Sunderland, that neither of those patients had ever been manipulated in the usual way, the trance having been induced for the first time, by his new process of operating, and they had never been operated upon together in that manner before. And, what was still more interesting to the audience, and those who wished to understand the practical benefits of Pathetism, Mr. Sunderland pointed out a number of them who had been most remarkably relieved or cured of some nervous disease. One, a Mr. A., had been cured of St. Vitus's dance. Mr. H. had been cured of nervous sick headache; and a third was a case of amaurosis. The lady had been almost blind, and utterly unable to see or read without glasses; but since she first attended these lectures, she has thrown aside her specs, and has been able to see as well as ever before; and the lecturer pleasantly remarked that, had he only been known heretofore as a good Catholic or Mormon, cures like those he had performed in these and many other similar cases, might have passed for miracles, and entitled him to a place among the "Saints" of the Popish Calendar, or made him the successful rival of the Mormon Prophet. —*Providence (R. I.) Gazette, December* 17, 1844.

Pathetism vs. Tobacco.

Having attended Mr. Sunderland's lectures without any knowledge of, and with little or no faith in, the practical utility of Pathetism, of course I was not prepared to anticipate much in the promised experiments. However, my previous knowledge of the character of the lecturer inspired me with the hope of being benefited in some way; and I now deem it but an act of simple justice to say, that I have not been disappointed. And, if I thought you could spare the necessary space, I am confident it would interest you readers if I were to give a sketch of Mr. Sunderland's theory, and of some of the most singular mental phenomena which have been developed in the course of these lectures — results which have very much surprised and gratified the intelligent audiences who have attended. His experiments, performed as they have been upon strangers, and in despite of numerous opposing difficulties, have abundantly satisfied, as I firmly believe, nineteen twentieths of his hearers of the utter falsity of the hitherto prevalent opinions in regard to what has been called "Mesmerism" or "Animal Magnetism."

One of the experiments last evening may be worthy of notice. I allude to the case of tooth-drawing performed on Captain Luce of this town. After he had been put into a partial state of sleep, the lecturer drew him upon the platform, and called on Dr. Ward to perform the operation. The ease and workmanlike manner in which the tooth was extracted, the singular quiet and composure of the patient, were too apparent to escape the notice of the audience. After being restored, Captain Luce declared that his sufferings, when he had teeth drawn before, were excruciating in the extreme; but this one had produced nothing like pain; the operation seemed to him like a dream. He further declared that Mr. Sunderland had, somehow or other, set him so completely against tobacco, that he could not now use it at all without nausea, though he had been an inveterate chewer and smoker, we believe.

Numerous invalids, we are told, have been benefited by Mr. Sunderland's new process of operating; and the candor and scientific manner in which he has treated this subject entitle him to the respectful attention of our citizens. — *New Bedford Bulletin, November* 23, 1844.

Unparalleled Surgery.

The tenth and last lecture of Mr. Sunderland, on the Human Soul, was delivered, according to previous notice, in Morris

Place, to a crowded and highly-intelligent audience, on Saturday evening last. Long before the appointed hour, the house was filled, and "expectation stood tiptoe," to witness the extraordinary phenomena promised for the evening. At half past seven, the lecturer made his appearance, and immediately commenced the experiments, which were brought on while he was explaining some few things peculiar to his new theory of mind, denominated Pathetism. In the course of fifteen minutes, about a dozen of the audience were found to be in a state of trance, and six of the number arose, one after another, and walked in a peculiar, unnatural gait up to the platform, and, by the assistance of the lecturer, seated themselves upon the sofa. Among those taken upon the platform under the power of the charm, was Dr. H. J. Payne, the dentist, Mr. Ketchum, and a young man by the name of Althiser. The other three were ladies. After causing Mr. Althiser to dance, and a few other results, Mr. Sunderland proceeded to prepare one of the ladies for a surgical operation, and invited the medical faculty, the clergy, and gentlemen of the press present, to the platform, for the purpose of having them inspect the tooth to be drawn, and notice the manner in which it was done. He then took hold of Dr. Payne, (who was still under the influence of the spell,) and led him up to the lady seated in the chair. *And now occurred a sight upon which, probably, mortal eyes never gazed before!* It was, to see the somnambulic doctor in the process of extracting that tooth, while both he and the patient were in a state of trance, and neither of them able to open their eyes or move a muscle without the consent of the lecturer. The tooth was very firmly set, and it required an extraordinary outlay of strength to extract it. The lady sat, during the operation, without the slightest manifestation of consciousness, though she is well known to be one of the most fearful and timid in her natural state; so much so, that she has been thrown into spasms, it is said, when attempts have been made to draw her teeth while she was awake.

In a few minutes after, the doctor himself was seated in the front chair, the spell still upon him, and another physician present (Dr. Lyman) proceeded to perform a similar operation upon him. It was one of the wisdom teeth, and had grown in such an unnatural manner as rendered the extraction exceedingly difficult. Five times the forceps slipped from the tooth, and the violence done to the jaw was such that the doctor, we learn, has scarcely been able to open his mouth since; and though he declared that he suffered no pain at all at the time, it would seem that he has since suffered enough to make it up.

This experiment was intensely interesting, and highly satisfac-

tory to the audience; as we suppose it the first and only one of the kind ever performed since old Adam was put into the "deep sleep," for the purpose of having the rib taken from his side.—*Troy Budget, September* 23, 1845.

Great Revival.

Our readers will no doubt recollect of seeing in the Inquirer, some months since, an advertisement headed "A Tremendous Rush Wanted." We believe the advertiser was never fully gratified in his very laudable desire to have the public rush to his store, and purchase his wares. However that may be, there have been several times since the appearance of the notice, when we thought the desired wish had been secured by other advertisers, especially during the delivery of the lectures of ———. But the rush then was mere child's play compared to what it was on Saturday, to procure tickets for the lectures of Mr. Sunderland that evening. That was the most of a "tremendous rush" we ever witnessed upon this goodly island, and the like of which does not often occur, probably not more than once in a century.

Notice had been given the evening previous, that at ten o'clock tickets for the lecture would be for sale. Soon after nine o'clock, people began to collect round the places of sale, and before the specified hour, there were persons enough around and within to have purchased four times the number of tickets on sale. At ten o'clock, Mr. Macy's store being thronged, he locked the door, and, amid much struggling and pushing, disposed of his tickets as fast as he could pass them out, announced the fact that they were all sold, and sent off several hundred disappointed persons, who had been on the look-out all the morning.

But the rush itself, the "tremendous rush," was at the office of Dr. Ruggles. Previous to the specified hour, the doctor found it necessary to lock the door, to prevent his office from being overrun. At the appointed hour, the door was opened for the purpose of disposing tickets to those without; but no sooner was the latch raised, than on pressed the crowd, open went the door, and in they rushed, pell-mell, of all ages, sexes, and descriptions. The besieged doctor intrenched himself behind the counter, and attempted to carry on the sale, but after a few minutes' effort gave up in despair. He besought them to leave the store, declaring that he would not sell a ticket until every person had retired; but all in vain. Innumerable hands were thrust forward with pieces of money between the fingers, and voices crying out, "Doctor, give me a ticket," "Two tickets for a woman," "Let me have a ticket, and I am off," "O,

don't squeeze so; you'll kill me," "A ticket for — get off my toes," "Here's the money for two tickets — O dear!" and so forth, and so on. While all this was going on, the doctor was doing his utmost to induce them to retire. One woman looked up to a person mounted upon the counter, who had just received the tickets for safe keeping, and with a most beseeching look, intended to move his heart, and impress him with the truth of what she said, cried, "Let me have a ticket; *I am a woman.*" The ticket-holder looked at her, as if to satisfy himself of the truth of her assertion, but (we know very much against the inclination of his gallant heart) was obliged to refuse her simple request.

After much persuasion, entreaty, scolding, threatening, and some coercion, the office was pretty well cleared, and the door locked. Now commenced the grand struggle; crash went one pane of glass; pull, push, struggle, kick, scold, swear — crash three more panes, the struggle all the while increasing, good nature rapidly oozing out of some, while others were disposed to laugh and enjoy the scene. By and by one poor fellow would be seen struggling to get out of the crowd, his vest minus buttons, shirt bosom streaming out, and looking as though he had been "kilt intirely." Some cut their hands, in their eagerness to obtain tickets, having thrust them against the broken glass. After much struggling, and several persons had been nearly reduced to a jelly, numerous hats crushed, corns trodden upon, coats torn, and much of a similar nature had transpired, the tickets were all disposed of. The crowd dispersed with the greatest reluctance, and for some time after the sale had closed, persons hung around the doctor's office, hoping they should after all get a ticket. Finding it useless to wait, they gradually retired; and where, but a short time before, there had been so much struggling, there was now a comparative silence. It was, in deed and in truth, the "tremendous rush" so long sought after.

From the foregoing, some idea can be formed of the excitement created by the lectures and experiments of LaRoy Sunderland in Nantucket. — *Nantucket Inquirer, March* 31, 1845.

Most Wonderful.

LaRoy Sunderland delivered the concluding lecture of his second course upon Pathetism last evening. He has been well patronized here. Mr. Sunderland had given notice that it was his intention to put a person into such a state of unconsciousness that a tooth could be extracted without the patient manifesting

the slightest consciousness of pain. Those persons who have undergone the excruciating operation of having a tooth drawn, know full well that it is no mere child's play, but will make the strongest-nerved man wince during the operation. Knowing this, we doubted the possibility of the operation being performed without the consciousness of the patient; but honesty compels us to acknowledge that it was successfully performed, even as promised.

On Wednesday evening, after having put his patient into the proposed state, Mr. Sunderland invited the physicians to make such examinations as they thought proper, to satisfy themselves there was no deception. Two of our best physicians (Drs. Ruggles and West) examined the patient, the location of the tooth, and satisfied themselves that it was firmly fixed in her jaw. Dr. Dillingham then commenced his work, and in a short time the tooth was taken out. During the cutting of the gums, fastening the forceps upon the tooth, and the actual drawing of the tooth, the patient did not exhibit the slightest consciousness, that the keen-eyed physicians could detect. She appeared to us (and we were upon the platform, close beside her) to exhibit about as much sensation, consciousness, feeling, as would be exhibited by a stick of wood into which a penknife had been thrust, and not a jot more. It was a successful operation, and the physicians stated to the audience that they were perfectly satisfied the patient was in a state of perfect unconsciousness, totally insensible to pain; of which fact every fair-minded person in the audience was undoubtedly convinced. What the agency was that produced this unnatural state, those who attended the lectures can judge for themselves, without any aid from us.

Thursday evening, another tooth was extracted from the same person, by the same operator, under the scrutinizing eyes of several additional physicians, with similar satisfactory results. In this matter, Mr. Sunderland was very successful, excited the wonder of all who witnessed the operations, and, we should think, convinced the most sceptical. — *Nantucket Inquirer, April* 5, 1845.

Astonishing Results.

Mr. Sunderland continued his lectures on Pathetism during the last week, in Armory Hall, and produced results of the most astounding and fearfully-interesting character. It would be in vain for us to attempt to describe all that he did, and it would be useless to do so, for no person could credit the truth and reality

of the mental hallucinations he produced, unless they had first been convinced of the reality of the somnambulic state; and even then, the facility and frightful extent of the control which Mr. Sunderland appeared to exercise over his subjects, might reasonably lead them to doubt its truth, unless they had opportunities to investigate it, and to obtain full assurance of the integrity of the operator and his subjects. We had such opportunities, in public and in private, and we do not hesitate to vouch that all the phenomena produced by Mr. Sunderland were the genuine effects of an excitement of one or more of the various organs of which the human mind is composed, while those organs were in a state of somnolence. But we cannot expect any person to credit the astonishing results we have witnessed, on our assertion; we would not credit them on the assertion of any person: it is only after investigation that they can be credited. A particular description of the mental phenomena Mr. Sunderland produced would therefore be useless, and we will only mention two of the most singular that we witnessed, viz., second sight, or ghost seeing, and a common form of insanity. These two states he induced and explained in a very satisfactory manner, showing that the former was not a natural state, and that ghosts or phantoms were never seen with the natural eye — that the material senses could not take cognizance of immaterial things. Insanity he showed to be a result of the preponderance of some portions or organs of the brain over others, induced by violent excitement of those organs, or the inanition or inactivity of the counterbalancing organs, the effect of disease, or protracted excitement upon any subject. It was fearful to see with what facility he could induce these states, changing a sane and rational creature in a few moments into a raving maniac; fearful, lest he should not be able to undo what he had done. But he knew his power, and exercising it calmly, he restored his subject to uninjured consciousness. Many of our citizens who have attended Mr. Sunderland's lectures, and have had opportunities to investigate the results he has produced, can with us bear witness to their verity. — *Newport Rhode Islander, June* 17, 1845.

Surgical Operations without Pain.

Thinking it might be gratifying to many of your readers, who may never have had an opportunity of witnessing the experiments performed by Mr. Sunderland, who has given us a course of experimental lectures on Pathetism the past week, I beg the privilege of stating in your columns the details of what I saw last evening, at the house of Mr. A. H. Bullen, of this town.

And I do this the more readily, because this experiment was considered by all who were present more remarkable and convincing, if possible, than any performed by that gentleman at the Town Hall.

The patient was Miss H. G., a boarder in Mr. Bullen's family. She had attended Mr. Sunderland's lecture the evening before, for the purpose of having her teeth drawn, but was so much disturbed, that Mr. Sunderland did not think it advisable to have the operation attempted that evening. But she being exceedingly anxious for Mr. Sunderland's assistance, feeling utterly unable to have her teeth drawn whilst awake, I secured the attendance of Mr. Sunderland, who last evening, in the presence of the family, put her into a profound sleep, which was continued for nearly three hours, and during it I took out for her four teeth and five roots, making in all nine separate extractions. Some of them required great physical force to remove, and yet not a muscle was moved, nor was there the least manifestation of pain; and when restored to consciousness, she appeared surprised, and exceedingly rejoiced and grateful, to find her decayed teeth all gone.

This makes twelve teeth drawn by me from Mr. Sunderland's patients, in this town, without the consciousness of pain; and I was informed by a dentist in Springfield that a much larger number had been extracted from Mr. Sunderland's patients in that town, and uniformly with the same results of those in this town; and Mr. Sunderland states that in the different places where he has given lectures, during the last three years, he had had about one hundred and fifty similar operations, without the consciousness of pain. From these facts, it would seem that Pathetism may be turned to some practical and good account. After the operation last evening, and before the patient was restored to consciousness, about a dozen persons were invited in to witness the restoration; who, in addition to Mr. Bullen and family, will bear witness as to her surprise, and testimony that she had been unconscious of what had been going on.

J. W. SMITH.

Northampton, December 22, 1845.

Mysterious.

LaRoy Sunderland has been giving lectures for several consecutive evenings at the City Hall, on Pathetism; and some experiments have been performed truly wonderful, upon different individuals in the state of trance. Among other operations performed upon individuals in this mysterious state, was the ex-

tracting of a tooth for a young lady who had not the physical courage to have it done when awake. The operation was performed by Dr. Mowe, without giving the person the least apparent pain, neither was there any emotion manifested in her countenance. There can be no humbug about the matter, as it was done in the City Hall, before the whole auditory; and those that saw cannot help being convinced that some mysterious power paralyzed her nerves and volition, rendering her insensible to feeling.

On Wednesday, the morning after the lecture, about nine o'clock, another operation was performed upon the same young lady. She had for years been troubled with the large toe upon one of her feet, which had frequently caused so much lameness as to render it difficult for her to walk, and she decided to have the toe amputated. We, in company with several others, were invited to be present. She was entranced, and her mind carried to a camp meeting, where she saw an old fat woman cutting up all kinds of capers, shouting, praying, singing, &c.; and while she was in this situation, the instruments were applied to the nail, by running one point of the surgical scissors under the nail, cutting it in two, and then, applying the forceps, the nail was torn out by the roots by the surgeon, and the patient not stirring a muscle. It was thought best to remove the nail, instead of present amputation. We never could before swallow this mysterious science, but we are now fully persuaded; our own eyes have witnessed it. But the mysterious principles which govern this science we do not pretend to know any thing about.

Mr. Sunderland is truly a wonderful man, and his experiments must be seen to be realized. We were informed by Dr. Curtis, the surgeon, that the pain of taking out a nail is equal to amputation. We are now a full believer in Mr. Sunderland's theory, but still in great ignorance of its principles, and therefore can give no explanation of whys or wherefores.

After waking the patient, she knew nothing of what had been performed, but remembered the old fat woman at the camp meeting. — *Lowell Niagara, June* 13, 1846.

Dentistry and Pathetism.

The lectures of LaRoy Sunderland are exciting considerable remark in various circles, more on account of several dental operations which have recently been performed upon patients while placed in a state of trance. These experiments are certainly exceedingly interesting, and go far to indicate either the existence of some strange and inexplicable power in the operator, or a

most extraordinary nerve in the person operated upon. During a brief conversation with Dr. C. S. Rowell, who has been called upon in three instances to extract teeth for those whom Mr. Sunderland has placed, as he says, in a state of unconsciousness, we were informed that there was no evidence whatever of physical suffering, though the teeth were as firmly fixed in the jaw as were those of patients generally. Dr. Rowell has been in practice as a dental surgeon for some twelve years in this city, having been in as extensive practice as any of this class of professional gentlemen, and has a reputation above any suspicion of collusion. On Saturday night last, we witnessed a specimen of his skill at the Mechanics' Hall, in Broadway, during one of Mr. Sunderland's lectures, Dr. Rowell having been previously requested by the patient, a lady of respectability, to perform the operation of extracting several obnoxious teeth. In the short space of half a minute, he removed two central and two lateral incisors, one bicuspid and two molar teeth, all more or less decayed, which usually painful, but expeditious operation, the lady bore without moving a muscle. We learn that on the previous evening, Dr. Rowell also removed four defective teeth from a lady similarly situated. — *New York Daily Globe, Dec.* 8, 1846.

Passing Wonderful.

The exhibition of Mr. Sunderland, at Odd Fellows' Hall, in Norfolk, on Saturday evening, was highly satisfactory to a crowded audience. After a variety of psychological experiments, of which we have previously spoken, and for which we can find no other appropriate term, he concluded the evening with the dental surgical operation that had been announced. The patient was a lady of highly-respectable standing in society and in the church; her husband and friends were in the audience, and the former on the stand with her. After Mr. Sunderland had entranced her, he invited the medical faculty and members of the press to witness the operation on the stand. We, among others, accepted the invitation. Dr. William N. McKenney then opened the mouth, and with the lancet thoroughly separated the gum from the tooth; there was not the least evidence of pain exhibited by the patient, either by a sigh, a shrinking from the operation, or the contraction of a muscle around the mouth. The tooth to be extracted was the first molar in the upper jaw, left side; the forceps were then applied, and while the surgeon was twisting the tooth, to loosen it in the jaw, and drawing it, there was not the slightest movement on the part of the patient that exhibited more sensibility to feeling than would a marble

statue. The tooth had three prongs, curved inwards. The lady was then brought back to sensible motion, and asked if she was aware of any thing that had taken place. She replied in the negative. She was asked if she would have her tooth extracted. She again answered negatively. She was then asked to point out which tooth she thought of having taken out, when for the first time she became aware that it was out, by putting her finger to the place where it had been, and she exclaimed, "It is gone." It is wonderful, passing wonderful. We believe there was not one in that whole assembly that would hesitate to sign their names to the truth of this statement. We have not felt at liberty to introduce any other name, however, than that of Dr. McKenney, by whom the tooth was expeditiously and skilfully extracted. — *Portsmouth (Va.) New Era, January* 12, 1847.

Mr. Sunderland's Lectures.

On Saturday night, Mr. LaRoy Sunderland delivered the last of his course of interesting lectures on Pathetism, at the Franklin Hall, Sixth Street, below Arch. The house was, as it had been on the previous evenings, crowded in every part, and great satisfaction was expressed by the audience. On Friday evening, among the different experiments exhibited, was one which interested every individual in the room, which consisted in the performance of a surgical operation — the drawing of a tooth from the lower jaw of a gentleman while in a state of trance. In order that the audience should be satisfied of the perfect correctness of the proceeding, several scientific and medical gentlemen, besides two gentlemen of the press, were called upon the stage to witness it. The writer of this paragraph speaks advisedly, as he was present, and took pains to detect any thing like humbug, if it existed, which he failed in doing, after having exercised the greatest degree of scrutiny. The tooth, or rather the stump of one of the most firmly set in the lower jaw, was extracted by Mr. Asay, a skilful dentist, of the city, and in consequence of the character of the stump, it was taken out with some difficulty, and not until the prongs had been severed, which were taken out separately. The patient manifested no sensibility whatever, and was as much composed after the operation as he was before. The physicians and surgeons expressed the decided opinion, that no individual in a normal state could have maintained that perfect degree of composure under the operation which the patient exhibited throughout. Several of the above gentlemen addressed the audience, and convinced them that there was not the slightest deception in the whole business.

A gentlemen took the floor, and made a motion that Mr. Sunderland be requested to remain during the present week, and repeat his course of lectures, which was unanimously carried. Mr. Sunderland stated that in compliance with the wishes of his friends, he would commence another course this evening. — *Philadelphia Keystone, February* 8, 1847.

Valuable Testimonials.

It is due to Mr. Sunderland to state, that his lectures on Pathetism in this city, and the accompanying experiments, have resulted in the increase of his own credit and reputation, as a philosophical investigator into the laws and functions of the human mind, and greatly tended to the advancement of the science of which he is an able exponent. He has met prejudice with an open front and enlightened argument, and silenced incredulity by incontrovertible and demonstrative facts. What follows? Why, that Pathetism is a substantial science, and that Mr. Sunderland's theory is in conformity with the laws of actual mental and physical existences, and in harmony with the nature of things. What he assumed in the outset he has fairly and conclusively proved at the close. This may not have been equally obvious to every understanding present, but there are laws of evidence which no bias of the mind can subvert. They are independent of all passion, and make facts the witnesses which establish, by calm investigation, the omnipotence of truth. It is to these that Mr. Sunderland must and does appeal, and through their instrumentality the theory which he teaches becomes an actuality developed for the cognizance and use of the scientific and philanthropic world. The thing is proved. Let the medical and surgical fraternities look to it with an eye to the alleviation of human suffering and the prolongation of life. Let the metaphysician look to it as a key to some of the profound mysteries of human nature. Let all regard it as tending to enlarge the capabilities for enjoyment in our race, and as the means of unfolding new intellectual wonders. We are not afraid that God has delegated any power to his creatures without the necessary tendencies and faculties for its proper exercise. Wisdom and usefulness will attend the development and practice of Pathetism.

As an evidence of the admirable deportment which has characterized Mr. Sunderland's stay in Philadelphia, and the satisfaction which he has given to patients who have submitted to his treatment, as well as to those whom he has initiated into a knowledge of the principles and mode of procedure in his science, a number of ladies on Saturday last presented him with a

splendid silver cup, in testimony of their appreciation of his manners, services, and talents as a gentleman, a lecturer, and a philosopher.

We have, since these words were written, obtained a copy of the inscription of the cup, and herewith transfer it, literally:—

INSCRIPTION.

"Presented by the Ladies of Philadelphia, to Mr. LaRoy Sunderland, for his successful and satisfactory experiments in Pathetism.
1847."

Late in the evening of the same day, also, a professional gentleman present at the lecture, and, until then an avowed sceptic, declared, after a searching examination of the experiments, that he there surrendered up all his prejudices to the truth and verity of the science; and offered a resolution that Mr. Sunderland be requested to resume his lectures in Philadelphia at as early a period as convenient, for the benefit of our citizens, which was carried unanimously. The hall was crowded, and the audience very attentive. — *Philadelphia Galaxy, Feb.* 20 *and* 27, 1847.

Pathetism Tested.

By particular request of many of our citizens, Mr. Sunderland has been induced to give a second course of experimental lectures at Hampden Hall, to continue every evening during the week. It will not be saying too much for the lecturer, to give it as our opinion that he has fully met the public expectation, and performed all that he has ever promised to do, in the way of illustrating his science.

An incident occurred during the lecture of Monday evening, which is well worthy of record, and which, although it subjected Pathetism to a very severe trial, resulted in the complete triumph of the science. A gentleman [John Brown, since of Harper's Ferry notoriety] in the early part of the evening, several times interrupted the lecturer, by demanding that one or more of the patients should be submitted to a *test* which *he* should suggest, for the purpose of proving whether they were in a state of insensibility or otherwise. After going through a variety of experiments, requested by the audience, Mr. Sunderland proposed to submit one of his patients (a young lady) to the action of the galvanic battery, *provided* the gentleman aforesaid would have the gallantry to receive the shock at the same time. To this proposition, the objector threw in his demurrer, and insisted

upon the application of a test of his own. Having provided himself with a quantity of cow itch, he proceeded to rub it over the face and neck of the sleeping lady, and continued the operation for full fifteen minutes. Finding that the subject manifested no symptoms of pain or uneasiness, he next applied a vial of powerful spirits of ammonia to her nostrils, holding it there a little over half a minute, without producing any effect whatever. The audience then, in compliance with a previous understanding, insisted that the gentleman who had supposed the lady an impostor, and applied to her person such powerful stimulants and irritants, should himself submit to similar inflictions. Accordingly the cow itch was applied to the neck and face of the sceptic, who bore the pungent smart with the fortitude of a hero of at least seven wars and one suicide! The ammonia test, however, was more than even his robust frame and manly endurance could bear. After drawing in his breath, and holding it as long as possible, he was obliged to "dodge the bottle" in order to get a snuff of "uncontaminated air." His efforts to swallow, and putting up his hands to remove the vial, his strong, muscular frame, and his enormous firmness, contrasted most strikingly with the quiet, immovable sensibility, with which the young lady endured the experiments performed upon her.

The audience, it is needless to say, were perfectly satisfied; and when the sceptical gentleman, instead of confessing his inability to endure what the young lady had done, attempted to apologize for his failure, the symptoms of disapprobation were very strongly manifested by the audience. — *Springfield Post, May* 20, 1847.

Lectures on Pathetism.

Mr. LaRoy Sunderland has for several weeks been engaged in delivering lectures on this interesting subject in Philadelphia, with wonderful success. We confess that we were sceptical with regard to all the phenomena; much less did we believe in the new discoveries in physiology, purporting to have been made by Mr. Sunderland; but after attending some of his lectures, and witnessing for ourself, under a close and minute personal investigation of the whole subject, in its varied and wonderful developments, we became a profound believer in the theory of the nervous functions, known by the term Pathetism. His surgical operations upon patients while in a state of trance, are indeed astonishing, and may be regarded as triumphant vindications of the reality of the science. We had the pleasure to witness the extraction of a tooth of a patient — a young lady, in this state,

without any visible demonstration of emotion or pain. The dentist by whom the tooth was extracted was a perfect stranger, both to the patient and Mr. Sunderland, and we understand, previous to the operation, an unbeliever in the science. During the performance of the operation, not a muscle of the face moved, nor was there apparently the least nervous disconcertion. The young lady herself held in her left hand the lamp by which the dentist saw to perform the operation. To convince ourself that there was no collusion, we personally handled and examined the tooth. The influence is exerted while the lecturer is descanting upon the uses of the science, and under its mysterious influence, persons rise out of the audience, go upon the platform in the vicinity of the speaker, and exhibit simultaneously and concordantly various mental phenomena, moral, intellectual, musical, grave, and ecstatic. Mr. Sunderland seems to possess in an extraordinary degree an intimacy with the susceptibilities of mind and the laws which govern man's mental and physical constitution. His lectures are evidently calculated to do a great deal of good in the practice of science as connected with man's physical being. His several courses of lectures delivered in Philadelphia have been attended by immense audiences, and have given general satisfaction. We wish him, for his own sake, and that of the science, the same success wherever he may go. — *Odd Fellow's Mirror, Philadelphia, March* 6, 1847.

Pathetism in Worcester.

East Town Hall. — This place was crowded to the utmost, on Friday and Saturday evenings, to witness the wonders of Pathetism. On Friday evening, Mr. Sunderland selected four or five persons from some twenty who had fallen into a state of trance during his remarks, and, after seating them upon the platform, caused them to go through a variety of mirthful, musical, and wonderful experiments. But the great experiment of the evening was reserved for the last. After waking all the subjects except one, (a lady,) Dr. Bishop was invited upon the stage for the purpose of extracting a tooth. Editors, clergymen, physicians, professional men, and others, were also invited to come forward, and see that every thing was as it appeared to be. Several persons availed themselves of the invitation, and, after being satisfied that the tooth was firmly fixed in the jaws, remained to watch the effect of the instruments of torture. The operation lasted some time, owing to the position, &c., of the tooth; but not a muscle moved, as all the gentlemen testified, who had the best opportunity of observing. Even the pulse

beat without the slightest variation. We believe that no one who witnessed the experiment doubts that it was fairly and honestly performed. The character of those of our townsmen who were upon the platform forbids any suspicion of trickery or collusion. The experiments on Saturday evening were no less satisfactory, although entirely different. — *Worcester Telegraph, June* 7, 1847.

Great Excitement.

Seldom have we witnessed such an excitement in our sober village, as has been created by the lectures and wonderful experiments of Mr. Sunderland. On Tuesday evening, he gave his first lecture in the Upper Town Hall, having found the other entirely too small to accommodate the crowd; and by the rush on that occasion, we should judge that he had pathetized most of our citizens. We certainly saw many during the evening wide awake, whose organs of wonder and mirth were considerably excited. The experiments were splendid. Much earlier than at any of the previous lectures, the patients began to gather upon the platform, until there was no room for more. They were made to imagine themselves in various situations, which were indicated by their actions and conversation. They were then relieved from the spell, with the exception of Mr. C. H. Morse, the book-keeper at the Spy office, and a gentleman well known here, who desired to have a tooth extracted. The operation was performed by Dr. Miller, who stated that he could not discover the least symptoms of pain. — *Ib., June* 10, 1847.

Pittsburg.

Whatever may have been our opinion of the truth of the science called Pathetism, the success of Mr. Sunderland's experiments has been such as to confirm our former predilections, and in fact to entirely preclude the possibility of a doubt. For instance, the extraction of a firm and almost perfectly sound tooth from a lady, by one of our dentists, without the patient evincing the slightest consciousness of pain, or perceptible movement of a muscle. Mr. Biddle, who performed the operation, and a number of other professional gentlemen who examined the tooth and witnessed it, agreed in the belief that such a thing was impossible by any human system in its natural state. The influence he is capable of exerting upon the human mind is truly the most wonderful, mysterious phenomenon in nature. The great obstacle in the way of our credulity appears to be the apparently super-

human results of these experiments. The transmission of intelligence from one extreme of a continent to the other, with the velocity of thought, is the result of a principle in nature as inexplicable as the result of Pathetism by the operation of one mind over another; yet the truth of the former, from its practical and visible effects, is just as certain as any thing in nature. The subject is rapidly gaining favor and attention among the intelligent portion of community; and Mr. Sunderland, from his great experience, and the ability with which he treats it, has contributed more towards giving it this importance and character, and established for himself a reputation not attained by any other gentleman in this country. — *The Banner, (Pittsburg, Pa.,) April* 26, 1848.

Cincinnati.

LaRoy Sunderland, the Pathetist, of deserved celebrity, is here in Cincinnati now, and affording abundant material for the excitement and topic of the passing hour. The Mr. Chase, who lectured on Pathetism in your city last winter, was the pupil of Sunderland, and, skilful as he showed himself to be, he was but the shadow of the intellectual power and professional ability of the master. When Mr. Sunderland came to the city, the people were so incredulous on the whole range of subjects of which he proposed to treat, that his audiences were scarcely numerous enough to pay his current expenses. Gradually, one and another dropped in to see the *elephant*, and becoming attracted by the marvellousness and inherent beauty of the subject, the attention was riveted, and the reason yielded to the palpable success of the numerous and severe *tests*. His lectures are now crowded, and hundreds openly avow their settled belief in mental vision.

Among the auditory on the last evening, we noticed Edwin Forrest and Samuel Lewis, both of whom yielded entire assent to the openness and perfect honesty of the wonderful exhibitions. Many who a few weeks since joined in the persecution of the generous Pascal B. Smith, and approved the verdict which decided him an insane man, partly on account of his belief in Clairvoyance and Spiritual Vision, are themselves quite *crazy*, which, being translated, means getting more *intelligent* than those who assume to be the leaders of the people. Every time I think of Sunderland, and his bold compeers the world over, who launch out into the unknown, and bring back new and brilliant acquisitions to the existing amount of knowledge, for the purpose of lighting humanity on the way to its redemption, I feel glad that I did not live in the times when those who monopolize all

the Spiritual knowledge possessed also the temporal power to have stopped their dangerous heresies by binding them to a tree, and putting nails through their hands and spikes through their feet.

Mr. LaRoy Sunderland is expected to visit our city in a few days. From the following notice in the Pittsburg Despatch, we are led to believe that the lectures and experiments of this gentleman are highly interesting and instructive, and will abundantly compensate those who may attend them.

"LaRoy Sunderland is astonishing our citizens with his very successful experiments in Pathetism, or whatever name is given to the science of the human soul.

"We have often felt a disposition to visit for a short time the world of souls, and prove to ourselves the correctness of our intuitive belief in the existence of an immortal spirit controlling and directing the actions of our material bodies; and had determined to submit ourselves to the experiments of the first competent lecturer upon these spiritual mysteries who visited our city. In Mr. Sunderland we had every confidence, as a scientific and an honest man, from the notice of him by the press — such, for instance, as that by Mr. Greeley.

"And so we concluded to take the time necessary to effect our object, during his stay in our city.

"On Monday evening, we attended his first exhibition, and followed his directions; before he had concluded, our eyes were firmly closed, and our will, to some extent, rendered powerless, and our actions slightly controlled by that of Mr. Sunderland. On Tuesday evening, we were much sooner influenced, and much more powerfully than we had at first supposed, although almost all the while perfectly conscious of all that was passing around us. The sensations we experienced were all of a pleasant nature, and a dream, of short duration, truly delightful; our imagination seemed freed from all earthly cares, and roamed at will among the scenes of our childhood. It was not until, despite our strongest efforts to resist, we were compelled to laugh, almost weep, and to show signs of 'combativeness,' that we properly appreciated the power Mr. Sunderland had acquired over us. We find it difficult, if not impossible, to properly describe our feelings when entranced; when those around us were weeping, we felt as if some terrible, some soul-crushing calamity had befallen us, the precise extent or nature of which we could not ascertain, so folded our arms and bore it with as much stoicism as was in our nature. So when our combativeness was influenced, we involuntarily clinched our fists, and ground our teeth in rage, despite every effort to control our position; 'venera-

tion' and 'mirth' were equally beyond our control; and (although we barely know 'Yankee Doodle' from 'Hail Columbia') our organ of 'tune' was so wound up that we enjoyed the music very much, and even kept time with it. Had we known the words of the song, we feel confident we should have given the audience a gratuitous specimen of our vocal powers which would have astonished them as much as ourselves.

"Our 'alimentiveness,' we presume, proved a hard customer for Mr. Sunderland. While those around us were partaking of strawberries, with all the gusto of the Barmecide at his feast, we were starving, possessing only the desire to eat, without the imagination to perceive the fruit they seemed to enjoy so well — a feeling which continued until relieved by Mr. Sunderland sickening them with a chew of tobacco, which we relished highly. All we had to regret was being awakened from the condition we had been in so soon.

"The lectures and experiments of Mr. Sunderland have been highly interesting, and we trust the audience will increase nightly." — *Correspondent of the Chicago Gem, June* 14, 1848.

"Salem Witchcraft."

Mr. Sunderland concluded his course of lectures on Pathetism on Saturday evening last, to a good audience. The evening's entertainment was a rich one, inasmuch as the experiments were interesting and satisfactory. Quite a number of individuals fell victims to the sympathetic power of Mr. Sunderland at extreme points of the hall, who, after some twenty or thirty minutes, were drawn to the platform by the attraction of the operator. Whether Mr. Sunderland is correct in his theory — that this agency is not a fluid — we are not prepared to say; that is a matter of small importance when compared with the beneficial results it is calculated to produce. It matters not what the agency is, if it be only used to good advantage, and none but honest-minded men should be allowed to practise with its power. Of course, each and every individual must be their own judges in this respect, and they may be as capable in ascertaining one's motives in this particular, as they would in any other action of life.

Mr. Sunderland's mode of operating is entirely different from any thing we have heretofore seen; it is original with him, and singular in the extreme. He brings the power to bear while he is lecturing, and as he seems to rivet the attention by his remarks, your curiosity will be drawn off by the somnambulic sleep of some dozen or twenty persons, in various parts of the hall.

The effect produced in this way is amusing, to say the least; and when we find individuals in subjugation to this power whose characters are unimpeachable, how can we doubt the spell, the charm, or whatever signification you may please to give it?

As we before stated, some of the experiments were very fine. There were eleven patients upon the stage, and what affected one affected the whole. The sympathy was great, and ran apparently in a vein through the circle of this little community.

On Wednesday evening last, a person was thrown into a state of sleep by the lecturer, without any passes, and, in that state, she had a tooth drawn, without any consciousness of the operation, as far as we could judge. It was deemed a most satisfactory experiment by the audience, as they testified by their applause.

This evening, we are told, another operation of the same kind will be attempted; and the interesting phenomena of "second sight" will be exhibited. — *Salem Argus, February* 28, 1844.

Satisfactory Experiments.

We attended Mr. Sunderland's lectures on Pathetism on Tuesday evening last, and were gratified with some very sensible remarks upon Swedenborg, and also with some very satisfactory experiments in the science which Mr. Sunderland claims as his own, and also, we might add, with some that were not so satisfactory.

After a variety of experiments with a large number of individuals asleep around him, he awoke all but one, who had come prepared to have a surgical operation performed upon her. During this operation, (the extraction of a tooth,) we watched her hands which lay carelessly in her lap. We could not perceive that they stirred a hair's breadth. After allowing her to rinse her mouth, Mr. Sunderland awoke her and asked her to show him which tooth she was desirous of having extracted. She raised her hand to her mouth, and finding that the tooth was gone, covered her face with her handkerchief, to hide either her blushes or her tears. We believe that this experiment was satisfactory to all. It was to us. She said, in reply to a question by Mr. Sunderland, that she had no distinct recollection of what had passed. Upon the whole, we regard the lecture and the experiments as more satisfactory and useful than any we have seen. — *Bay State Courier*, (*Worcester, Mass.*,) *May* 22, 1847.

Doubts Removed.

Mr. Sunderland has entirely removed the doubts which our citizens generally entertained of his ability to do what he has done. On Friday and Saturday evenings, he really astonished every one who heard or saw him on those highly interesting occasions. And it is a settled fact that Professor Sunderland has a power over his audience which ——, *alias* ——, was unable to exercise, and which has gratified the more intelligent of our people far more than any lectures, exhibitions, or concerts, ever before by them attended.

We attended the first lecture, and, during the evening, felt an indefinable sensation about the forehead; the second evening, the sensation was so violent, that we left the hall before the close of the lecture, resolving not to attend another; and accordingly did not attend the third lecture, fearing that the disagreeable feeling would unfit us for the performance of our daily task — hoping thereby to gain relief. But it made no difference; the curious feeling was not removed; and we determined to grin and patiently bear our trouble, and stay away from the lectures. But on Saturday afternoon, we called at Dr. Dillingham's office, and saw Mr. Sunderland, who, on learning the facts related above, immediately afforded the desired relief, and we came off rejoicing. We had been put partially to sleep during the two first lectures, but left the hall without having it taken off. — *Nantucket Telegraph, March* 31, 1845.

Sceptics Convinced.

Mr. LaRoy Sunderland concluded his course of lectures and experiments last evening, and as he will probably leave the island soon, we take this opportunity of expressing, on the behalf of a large and highly respectable and intelligent body of our people, (including the reverend clergy and every M. D.,) the satisfaction and pleasure which we have all experienced in attending his lectures. He has produced results which the most sceptical were forced to acknowledge as truly wonderful. We might give a detailed account of all his experiments, but cannot well spare the space it would occupy. We will, however, describe the surgical operations performed by our friend Dr. Dillingham, on Wednesday and Thursday evenings. On the former evening, the subject (a lady) was put into the state of trance, and soon rendered insensible to pain; she was then submitted to the examination of several doctors, (one of whom, Dr. B. H. West, stands at the

head of his profession,) who subjected the lady to a rigid scrutiny. Being perfectly satisfied that there was no deception, that the tooth was firmly set and sound, and that the subject was unconscious, the doctor applied his forceps and extracted the tooth. During the operation, not the slightest movement was discernible in the face, indicative of sensibility; but in the forearm, there was an apparent *subsultus tendinum*. Pending the operation, the pulse fluctuated between one hundred and five and one hundred and eight; after the operation it was ninety-seven. The testimony of the doctors was, that the experiment had entirely satisfied them that Mr. Sunderland wielded an influence, compared to which the most powerful opiate was powerless.

On Thursday evening, Mr. Sunderland produced a most astonishing result. He threw his subject into the cataleptic state, and sealed up the senses of smell, taste, hearing, sight, and feeling, so that ammonia applied to her nostrils, cayenne to her tongue, and heavy clappings at her ears, produced not the least effect; so with the sense of feeling — it was put to very severe tests. During all this, and while the doctor was extracting one of her wisdom teeth, the lady was as stiff and as unconscious as a corpse. — *Nantucket Telegraph, April* 5, 1845.

Pathetism in Portland.

As our readers will remember, we have frequently referred to this subject, in connection with the name of Mr. LaRoy Sunderland, who, if the newspaper reports of him be true, has penetrated more deeply into some of the laws of mind, than it would seem to have fallen to the lot of any other man to do, in any preceding age of the world. And, as Mr. Sunderland has now commenced lecturing in our city, it may not be unacceptable to our readers if we should offer a few remarks explanatory of the new science which he is now endeavoring to elucidate.

The term Pathetism, Mr. Sunderland uses as nearly synonymous with Sympathy, to signify that susceptibility of the nervous system upon which impressions are made; as also, the immediate agency by which that susceptibility is reached, and by which any given mental or physical change is produced. He means it as a substitute for the terms heretofore used to signify what has been designated by "Mesmerism," "Animal Magnetism," or "Neurology." From discoveries Mr. Sunderland has made, he is convinced that the assumptions heretofore maintained with regard to a magnetic or nervous fluid, said to be transmitted by manipulation, or by the human will, out of one person into the nervous system of another, are utterly without founda-

tion. The eliminations from the pores of the human body are unhealthy, and Mr. Sunderland contends that these eliminations do not and cannot be made to obey the human will, and when results are induced by manipulating the system, as under the processes recommended by Deleuze and Dr. Buchanan, they are not brought out by a fluid of any kind, but by sympathy, or the influence which one substance is known to have over another, with which it is brought into contact or relation; as a relation may be established without any physical contact at all.

Mr. Sunderland has certainly done much towards demonstrating the truth of his new theory of mind, in the estimation of many scientific gentlemen throughout the country, who have become satisfied that those mental states called spells, charms, fascination, trance, &c., are all dependent upon the same laws of the nervous system. Indeed, he classes all the phenomena which have come out under the various forms of religious fanaticism, or witchcraft, somnambulism, spells, &c., &c., under the same category; and, from what we have seen and heard, we should judge that he has succeeded in giving a more satisfactory explanation of these mysterious states, than any before ever offered to the world.

His manner of illustrating the law of mind is certainly new and unheard of before; for while actually proceeding with his lecture, you will see the state of trance induced in one or a half dozen cases among his auditors; and a state of fascination, induced without contact, without touching or even speaking, particularly to the persons who may be affected. The influence he exerts is said to be "perfectly pleasant," and, indeed, highly agreeable. The accounts we have seen from those affected by it represent it as being tranquillizing and composing to the nervous system, beyond what any one would imagine who never felt it. And this would appear also from the numerous cases of nervous difficulty, which Mr. Sunderland has so wonderfully succeeded in curing, and which had for years resisted the usual methods of medical treatment. Want of sleep, troublesome dreams, headache, tic douloureux, neuralgia, spasms, fits, monomania, and insanity, are said to have been cured by his peculiar process of operating. It is in vain to deny that results like these could be induced without a most intimate knowledge of the nervous functions, and the laws by which they are governed. Indeed, we perceive from our exchanges, that it is becoming quite common for surgical operations to be performed without the consciousness of pain, upon persons whom Mr. Sunderland entrances in the course of his lectures. In his recent visit to Bangor, three experiments of this kind were performed, which afforded the highest satisfaction to the audiences who witnessed them.

Philosophers have long been at a loss to account for many mental phenomena, which have been known from the earliest ages of the world. Indeed, they confess their inability to tell us what a state of ordinary sleep is. What is dreaming? What is a state of ecstasy? Of insanity? Of somnambulism? Who has been able to tell? Hence, we say, if any light can be shed on these states of the nervous system; if we may yet learn more of the susceptibilities and powers of the human mind; if we may be assisted in the development of our mental powers; if we may, by Pathetism, in any degree lessen the amount of human suffering, let us give it a candid examination. — *Portland American, September* 19, 1844.

Singular and Astonishing.

The lecture and experiments of Mr. Sunderland last evening, in Norfolk, at the Odd Fellows' Hall, were to us the most singular and astonishing. What does he do to produce his results? will ask the curious, who have not seen him. We answer, Nothing, absolutely nothing, but deliver a quiet, unassuming address to the mind. We listened and watched with marked attention to see if any enchantment, incantations, or spells were worked by the operator, but there was nothing of the kind. In a short time, however, in different parts of the hall, we saw persons — ladies and men — falling asleep. One in the seat fronting us was not satisfied until she had arisen and taken her seat by the lecturer, with her eyes shut, and while fast asleep; this was somnambulism. After five persons were on the platform, several beautiful experiments were made, such as an exhibition of the passions of joy, hope, grief, and actual weeping, and the experiencing all the terrors and inconveniences of passing through a terrible thunder storm, without shelter of any kind, &c.

A true description of these things cannot be given; they must be seen to be appreciated. To-night — the last that Mr. Sunderland will probably be in Norfolk — a surgical operation will be performed before the audience, without pain to the subject. This is certainly the most wonderful triumph of mind over matter that can possibly be conceived of. Only think of it — the human surface is so delicate, that even a pin's point cannot touch it in any part without pain, and yet the mind of man can render it insensible to the most excruciating tortures with the knife; at least, Mr. Sunderland can. — *New Era, (Portsmouth, Va.,) January* 9, 1847.

Mysterious Phenomena.

The experiments of Mr. Sunderland, at the Odd Fellows' Hall, on Saturday evening, were of the most astounding character, and well adapted to make the large and intelligent auditory convened on the occasion to wonder at the mysterious phenomena exhibited in proof of the truth of this mysterious — shall we call it? — science. Yes, we denominate it science; for if truth demonstrated be entitled to that appellation, then is Pathetism a science; for its truth on the occasion referred to was so perfectly demonstrated, that we question whether a single individual present had any, the least misgivings on the subject. Indeed, to our minds, there was no room for doubt or misgivings. The experiments were so palpable, made upon our citizens, and under circumstances so free from the suspicion of collusion, that we question much whether every vestige of scepticism was not removed from the minds of the audience. We will instance but one of the many experiments performed on the occasion referred to, in proof of the statement made. A lady of our acquaintance being put into the state of trance, as Mr. Sunderland styles it, was conducted to the stage, immediately in front of the auditory, and whilst in that state, had an upper jaw tooth extracted by one of our dentists, without the least manifestation of pain or consciousness. It was a difficult tooth to extract, and during the operation, which was a somewhat protracted one, no motion of her hands, or any feature or muscle of the face, was observable. The operation over, and being roused up from this state, the lady assured the audience that she was entirely unconscious of what had been done, and when told that her tooth had been extracted, could only assure herself of the fact by the sense of her touch, so perfectly free from pain and suffering had she been during the operation. — *Norfolk (Va.) Beacon, January* 12, 1847.

Nervous Phenomena.

An astonishing instance of nervous susceptibility was exhibited at Mr. Sunderland's lecture, at the City Hall, last Monday evening. This gentleman believes the theory which ascribes the phenomena of Mesmeric experiments to the agency of a nervo-vital fluid, eliminated by the will of the operator, to be wholly groundless; and in place of it, he asserts that these phenomena are produced solely by sympathy upon the nervous susceptibilities, which he denominates Pathetism. After stating his objection to the former opinion, he was proceeding to develop his own theory, when he remarked that it could be much better illustrated

by experiment than in any other way; but as he had brought with him no subject upon which to operate, he wished to operate upon the entire audience; and if there were any present who were willing to submit themselves for that purpose, they might fix their eyes upon the head of his cane, which he placed across the table before him, while he would continue his lecture.

This he did for the space of ten or fifteen minutes, and in such a manner as to render it perfectly evident to all who heard him that he could not at the same time be concentrating his mental powers upon any individual for the purpose of producing sleep. And on pausing to inquire if any had been "influenced," it was discovered, to the astonishment of the audience, that no less than five persons, in different parts of the hall, were in a sound state of trance. The lecturer, on visiting these persons, found them all to be in communication with himself, as he showed by conversing with them. He declared that he was an utter stranger to all excepting one of the five, and that he had exercised no influence over them save such as he had exercised over all who were present, not being able even to distinguish them from others while in the desk; and he furthermore stated that this was the first experiment he had ever tried in this public manner, and probably the first performed by any one. This wonderful result was such as to demonstrate the absurdity of the idea that the agency of any fluid is required in inducing what is termed magnetic sleep, unless that fluid can be eliminated from the head of a cane, as well as from the head of the magnetizer. It was self-induced solely by the nervous susceptibilities of the subjects.

Mr. Sunderland conducted one of the young ladies, after waking her, to the platform, where she was again put in a state of trance, by simply fixing her eyes, according to his direction, upon a handkerchief placed upon the railing of the platform, while he was engaged in conversation in other parts of the hall. He then proceeded, and she imagined herself in heaven, described scenes and persons there, sang most melodiously, and exhibited other usual mesmeric phenomena. Her situation was evidently precisely like that of a person dreaming, a portion of the organs of the brain being in an excited state, while others were under the influence of sleep; and this excitement being the effect of sympathy, or Pathetism.

Probably Mr. Sunderland has done more to enlighten our citizens in regard to the true theory of Mesmeric phenomena than all who have preceded him; and it appears to be no such mysterious and inexplicable matter as has been supposed, after all, — these phenomena being produced upon principles, with the operation of which, under different circumstances, all are familiar. — *Lowell Patriot, September* 13, 1843.

The New Theory of Mind.

Pathetism is a word that sounds new to the ears of many. It has been used frequently since LaRoy Sunderland delivered his first lecture in this city, and there has been a good deal of inquiry as to the definite idea conveyed by the term. We have attended two of Mr. Sunderland's lectures, and have been much interested in his experiments and explanations illustrating this subject, and we here propose to sketch, as near as we can, the idea the lecturer intends to convey by the term Pathetism, and the theory which it is the object of his lectures to illustrate. If we understand him correctly, then, he applies the term "Pathetism" comprehensively to all those phenomena which have heretofore been described under the name of Animal Magnetism, or Mesmerism, which terms, especially the former, he seems to regard as indefinite, or rather, as conveying an erroneous idea. In their endeavors to account for the various phenomena of somnambulism, and its kindred states in which human existence is sometimes found to be, the disciples of Mesmer have advanced the commonly-received notion that these results were produced by the operation of a magnetic fluid. The existence of this fluid, which has of course rested on supposition alone, Mr. Sunderland does not believe in, and entirely discarding this idea of Animal Magnetism, endeavors to account for the phenomena heretofore ascribed to its agency in a more philosophical and comprehensible manner. And he has succeeded in showing by his experiments that no such agency as a magnetic fluid is necessary for the production of the somnambulic results. For he has repeatedly produced all those states of mind and body which Animal Magnetizers profess to produce by the magnetic influence, in such a manner as to exclude entirely the idea of any such agency as a fluid passing from the operator to the patient. He has succeeded in inducing the state of somnambulism in persons he has never before seen, without touching, without being near them, and without even looking at them.

Mr. Sunderland's theory is, (if we have rightly understood him,) that there is a certain relation which may be established between different individuals, which may be properly designated by the term "Sympathy." And that there is in all persons, to a greater or less degree, a susceptibility to being affected by the influence of this sympathetic relation. Persons, then, having a constitution peculiarly susceptible, may be impressed by some other person of an essentially different constitution, with the "apprehension," (as the lecturer expresses the idea,) that some

certain event in relation to them will take place, in consequence of certain means used for that purpose. This apprehension is produced by the power of sympathy, which is one of the properties of human existence, excited by the influence of the operator upon the mind of a susceptible patient. Hence, the Pathetizer, knowing from the constitution of the patient that the somnambulic state can be produced in him, seeks to impress the idea upon the person that such a state will certainly follow the use of some certain (no matter what) particular means. This "apprehension" of this result is induced in the same manner that any person would seek to impress the mind of another with any truth of which he deemed himself possessed; in the same manner that an orator would strive to impress his idea upon the minds of his auditors by gesticulation and the modulation of his voice. When this impression is effected, and the apprehension of the patient thoroughly awakened, the power of sympathy bends and directs all the powers of mind and body to the realization of the idea apprehended, and they, from their own sympathy, yield to the influence of the apprehension. In this manner all the phenomena connected with somnambulism are produced. And we understand that Mr. Sunderland thinks all those results that are common to persons in a somnambulic state may be produced upon the patient when awake. As cases in point illustrating this power of sympathy over human existence, he cited instances in which persons awake, and in their usual senses, have been remarkably affected by their minds being impressed with such apprehensions. These cases we have not room fully to explain, but they are those in which persons have been led to imagine that certain events were to take place concerning them, and by their very apprehensions these events have been produced. We have not time now to extend our sketch of Mr. Sunderland's theory in relation to some of the most interesting phenomena connected with man's existence. His views are different from the commonly received ones in relation to this subject; and although we do not feel ourselves competent to judge of them in all their bearings, so far as we understand them, we regard them as giving a much more satisfactory explanation of a subject that has been clothed in a great deal of mystery.—*Lowell Herald, September* 21, 1843.

Pathetism in Northampton.

La Roy Sunderland has been among us, and wrought some of his signs and wonders in our midst. He commenced his lectures on Wednesday evening last at the Town Hall, and continued them on each succeeding afternoon and evening through the week. Public curiosity was highly excited, and the hall was filled to overflowing. A large majority of the audience, like the ancient Jews, went to see "mighty signs," and waited, in eager and impatient expectation, to behold them; while a smaller portion, like the ancient Greeks, demanded "*wisdom.*"

* * * * * *

Mr. S. informed us that several whom we saw around him had come hither to have their teeth drawn, and he would now proceed to the operation. He then placed one of his subjects on an elevated platform, so that the whole audience could see her, and called upon the surgeons, physicians, clergymen, and editors present to come forward, and closely observe the performance. This request was immediately complied with, and a group of "professional gentlemen" soon surrounded the patient, whom Mr. S., after having put her into a state of utter unconsciousness, submitted to the hands of the operators, Dr. Smith and Dr. Walker. The gum was cut around the tooth, and a large double tooth of the upper jaw was extracted. The tooth had three prongs, and was set very firmly in the head, requiring great force to remove it. One of the prongs was broken off in the operation. During this operation every eye that could reach the patient was intently fixed upon her, and practised fingers were upon the pulse. But there was not the slightest perceptible manifestation of pain or suffering. Indeed, the patient appeared as perfectly insensible and passive as a dead body. In this thing there could be no possible deception. The fact was a stern reality, which no one present could doubt, without doubting the integrity of his own senses and reason. Another patient was then brought upon the platform, and subjected to a similar operation, with the same results.

On Saturday afternoon a third operation was performed. The patient was a lady from Southampton. Dr. Walker removed a difficult stump of a tooth, and broke his instrument upon a second; which operation she endured without any manifestation of suffering, and declared, when awaked, that she was conscious of no pain.

On the fourth and last evening, Mr. S. was concerned almost

exclusively with his more recent subjects. He told us that several of them desired to have teeth drawn, and if he could succeed in getting them completely under his power, he should comply with their wishes; but as they had been so short a time under his influence, he was not certain of satisfactory success. The experiment this evening, though not more perfect, was, perhaps, the most satisfactory to our people. It was a daughter of the Hon. William Clark. She had never been in the mesmeric sleep till the evening before, and Mr. Sunderland had not seen her out of his lecture-room. As in the last described case, she was too recent a subject to be brought into a state of utter unconsciousness, and was unwilling to have her teeth extracted, but finally yielded to Mr. Sunderland's wishes, and the doctor proceeded to perform the operation. The patient manifested no suffering, and when she was awaked, and closely questioned by the inspectors around her, she declared that she had not been conscious of any pain, that there was no soreness in her mouth, and that she did not know, even after awaked, that an operation had been performed on her teeth, till she, at the request of Mr. Sunderland, put her finger into her mouth to point out the tooth which she wished to have drawn. This testimony corresponded precisely with that of all the other patients who had submitted to similar operations.

Mr. Sunderland repudiated the common notions about mesmeric power, power of the *will*, &c., and said that he had no *absolute* power over any one, but his power was wholly conditional. If there was a certain degree of susceptibility in persons composing his audience, then he could entrance them, and he could, by degrees, bring them more and more under his control, till at length he could gain the complete command of their voluntary actions and of their mental and moral manifestations. — *Northampton Gazette, December* 23, 1845.

More Wonders.

Mr. Sunderland's last lecture was about as amusing an affair as it is possible to imagine. He found among his audience some fourteen who ascended the platform, while there were a number who did not leave their seats. One of the subjects, an elderly lady, and another (Mr. Snyder), stated that they went upon the platform against their wills. This effect, we were told by the lecturer in an early stage of the proceeding, would be produced. After the subjects were all seated upon the platform, which was

not accomplished until one of the settees of the room was put in requisition, the experiments were commenced.

One of the subjects was made insane; for Mr. Sunderland stated that he could make people insane, and, hence, had the power to cure some cases of insanity, — one or two successful instances of practice in this respect having occurred during his sojourn in Providence!

The mad man rushed down the aisle, and lashed himself into the most terrific attitudes. We expected every moment he would either tear his linen, or make a dig at somebody's eyes; but his madness was harmless.

After the mad scene, the organs of one of the subjects were excited, and the effects were apparent, not only in him, but in all who were in a state of trance in the room; or rather, the effects were apparent in all who sat upon the platform; for a young man who was entranced near us indicated no signs of such sympathy.

First, mirth was excited, and the whole platform burst into a wild laugh; then philoprogenitiveness, and all began to pet something, — some babies, others dogs, and others "kitties."

Secretiveness was at last excited, and one or two of the patients at once commenced practising the effects of it upon the audience, and, had not some other counteracting organ been touched, he would have been a bright one who could have kept his small change in his pocket. — *Providence Evening Chronicle, October* 21, 1843.

Painless Tooth-Drawing.

I attended Mr. Sunderland's Lecture on Pathetism last evening, and performed an operation in surgery upon a patient whom he had pathetized before the audience. It being in the evening the operation was rendered more difficult. The patient was a married lady of this city, having a decayed tooth, — the first molar in the lower jaw, — much ulcerated, exceedingly sensitive, and the gums greatly inflamed. The tooth was broken off even with the jaw, which rendered it necessary to cut away the gums and dissect the jaw-bone from the side of the tooth, to get sufficient hold of it to turn out the tooth with a key. This instrument I seldom use, as it causes the patient more pain than forceps. I turned upon the tooth twice without moving it; the third time I succeeded in extracting it. The entire operation was performed without the slightest contraction of the muscles, and the patient, to all appearance, was unconscious of pain.

The following persons examined the patient before I com menced and during the operation: Drs. E. J. Mattocks, B. S. Lyman, C. Dunton, and S. S. Guy. The experiment was performed in the presence of a large and respectable audience.

H. J. PAINE, Dentist.

Troy, September 12 1845.

Extraordinary Tests.

Mr. Sunderland's lectures on Pathetism, last week, continued to increase in interest up to the close. The hall in which the course was commenced was found inadequate to the accommodation of the large and intelligent audiences which he drew together, and on Friday and Saturday evenings he lectured in the Town Hall. During our own attendance most of his experiments proved satisfactory, so far as we could judge, and one at least was so triumphantly successful that it must have disarmed scepticism itself of all doubts on the point which it was designed to illustrate. This was on Thursday evening, when a tooth was extracted from a patient while in a state of trance. The tooth was drawn by Dr. Perkins, and we watched the patient closely during the operation, without being able to detect the movement of a muscle or the slightest manifestation of consciousness in any way. Dr. Perkins testifies that the tooth came ordinarily hard; and that it was a real tooth, planted in the jaw from which it was extracted by the hand of Nature, no one who believes his own senses can doubt. The idea of collusion between the lecturer, the operator, and the subject, has been suggested; but that will not do. A gentleman of the bar, who certainly will not be suspected of conniving with the lecturer, selected the operator at his own request; and Dr. Perkins met the lecturer and the patient upon the stage for the first time. A medical gentleman examined the pulse of the patient during the operation, and said he could discover no variation in it.

After the operation had been performed, the subject was waked from her trance, and was asked what had occurred. She said she did not know. Mr. Sunderland said she had spoken of having a tooth drawn, and inquired if she would have it drawn then. She said she preferred waiting till she was put to sleep again. He then showed her the tooth, and her smile of surprise gave good evidence, if any were wanting, of her unconsciousness during the operation. — *Springfield Post, November* 25, 1845.

Concord, N. H.

At the close of Mr. Sunderland's Lecture, in this town, on Saturday evening, the following preamble and resolutions were offered by Dr. H. O. Stone, and, after some remarks by the mover, in relation to Mr. Sunderland's success in the cure of diseases, were adopted without opposition :

Resolved, That Mr. Sunderland has induced, in our presence, a state of *trance* in many individuals of undoubted honesty, uprightness, and morality; and that he has *demonstrated*, to the satisfaction of every candid and reasonable mind, the existence of a *law of mental and spiritual sympathy* by which he controls the motions, feelings, and thoughts of the individuals entranced.

Resolved, That we have been entertained, instructed, and improved by Mr. Sunderland's lectures, so successfully illustrated in the persons of individuals whom we fully confide in, and that we sincerely and earnestly desire him to prolong his stay in Concord, and continue his lectures.

Resolved, That we appreciate the gentlemanly conduct of Mr. Sunderland under the embarrassing circumstances he has encountered, and that our good wishes will attend him wherever he may be. — *Democrat & Freeman, February* 22, 1849.

Portsmouth, Va.

Mr. La Roy Sunderland has been obliged to remit his intention to lecture on Pathetism in this town, by threats of violence uttered against him by certain individuals in the city of Norfolk. It was charged against Mr. Sunderland, by an individual in this town, connected with the Methodist Church, that he was an Abolitionist, in the offensive sense of that term ; and such a spirit of excitement got up against him in Norfolk, which threatened his life, that it was thought best by his friends that he should not stem it. We have only to say, that we have the best reason to believe that the charge against Mr. S. is wholly without foundation ; and we *know* that in his lectures there was nothing that had the most remote bearing on Abolition. That a great moral wrong has been committed, we hesitate not boldly to affirm, engendered by the same spirit that caused the multitude to cry out to Pilate *to crucify the Saviour*. The hospitality of our town has been invaded, and the letter of our National Constitution violated. The instigators of this act have a great reckoning to

make somewhere. We cannot reconcile it with our duty as a man to let this deed go unrebuked; and in the name of our town we denounce the act that has infringed the dearest constitutional rights of an American citizen. A stranger, a gentleman of profound study, and unassuming deportment, comes among us, and he is rudely driven off by the vilest slanders, secretly but industriously circulated. It is horrible to contemplate; and we had hoped that it would not have been carried to the extremity. On the heads of the originators of this wrong falls the evil. His great offence has been, we understand, in opposing the government of the Methodist Church; and its members or teachers have taken this method to crush him.

We believe that Mr. S. would have been sustained and protected here, if his friends had not thought proper to advise his leaving yesterday in the Baltimore boat. — *New Era, January* 16, 1847.

Pathetism in Philadelphia.

At the close of Mr. La Roy Sunderland's Lectures on Monday evening, March 8, 1847, in Odd Fellow's Hall, the audience was organized by the appointment of a Chairman and Secretary, and passed the following resolutions: —

Resolved, That we, citizens of Philadelphia, have been highly delighted, amused, and, we hope, morally and intellectually improved, by attending Mr. Sunderland's Lectures on the Science of Pathetism, and we do hereby express our gratitude for the intellectual entertainment they have afforded us.

Resolved, That, in parting with Mr. Sunderland, we feel the loss of one who has endeared himself to us, not only as a most courteous and gentlemanly lecturer, but as one having the most profound knowledge of the *human mind* of any, or all, that have ever appeared amongst us; and that his mode of operating on his audience exclusively, without private subjects, precludes the possibility of collusion; and that the subjects being our relations, friends, and acquaintances, is to us, and should be to all, a sufficient guarantee for the truth of his experiments, and the most wonderful natural phenomena they illustrate.

Resolved, That the common courtesy due to a stranger who has given such satisfactory evidences of the truth of Pathetism, at his numerous lectures to the dentists, doctors, editors, and other scientific gentlemen, specially invited upon the platform for that purpose, demands from them something more than a mere silent acquiescence, and that our press have been very re-

miss in not noticing more fully to the public the wonders of his performances.

Resolved, That Mr. Sunderland, in leaving us, does it not for want of sufficient interest being manifested in the subject by Philadelphians, who nightly crowded his exhibitions, and who would still more so by a continuation of his lectures, until no hall within the limits of our city would hold them.

Resolved, That Mr. Sunderland will always find attentive audiences, open hands, and warm hearts, to welcome him whenever he can make it convenient to visit us again.

JOHN EVANS, *Chairman.*

GEO. W. DUNCAN, *Secretary.*

Philadelphia Sun, March 10, 1847.

The lectures by La Roy Sunderland continue to attract great crowds, and we do not wonder at it. Usually, about twenty or thirty persons are entranced in the audience, and some dozen or more go upon the platform. Mr. Sunderland makes use of no passes or manipulations of any kind to secure the trance. It is caused while he is lecturing. He usually speaks about half an hour, and then the remainder of the evening is spent in experiments.

On one evening a surgical operation was performed upon an exceedingly nervous and timid young lady. For six months she had objected to having a large double tooth extracted, on account of the pain she anticipated. But having been put into the trance by Mr. Sunderland, and her consciousness of pain suspended for a time under his influence, a dentist proceeded to pull the tooth. On the first trial the forceps slipped, and if there had been any collusion, the young lady must have manifested pain. But no, not a muscle moved. A second trial was successful, and the large tooth was exhibited to the audience as the evidence of the benefits of Pathetism. The young lady was now led to believe that she had tobacco in her mouth, so as to cause her to spit out the blood; and in a few minutes she was awakened from the trance, perfectly unconscious of what had been done to her, and without suffering the least pain.

We are no friends to humbuggery; but if Mr. Sunderland is a humbug, he is one of the most intelligent and successful ones we have ever seen. It were fully worth while to attend his lecture to see what can be done, whether we adopt his theory or not.

Some go for instruction, some from curiosity, some for amusement, and all are gratified. — *Philadelphia Daily Sun, February* 17, 1847.

Mr. Sunderland's Intellectual Entertainments at the Franklin Hall continue nightly with unabated interest, and give the liveliest satisfaction to highly intelligent and respectable audiences. The hall is well filled with attentive listeners. The air of perfect candor which pervades Mr. Sunderland's remarks, and the readiness and fairness with which he meets every cavilling objection, disarm much inveterate incredulity, and secure the confidence of the public. Animal Magnetizers we have had amongst us in abundance, and precious humbugs they proved to be; but Mr. Sunderland stands before us a new light, the clearness of whose rays penetrate the previous darkness that had surrounded the subject, and fix the mind with pleasing certainty upon natural and scientific results. In these there can be no mistake. He teaches that which becomes less and less doubtful the more it is investigated; and we do not hazard much in saying that, to Mr. Sunderland's intellect, if its observations and deductions are properly systematized, the present age will become indebted for psychological knowledge. — *Philadelphia Galaxy, February* 20, 1847.

METHOD.

Human Influence.

"Mysterious Power! in thy divine control
Is all that brightens and exalts the soul!
Inspired by thee, the lofty spirit glows,
And forms its plans to lighten human woes.
At thy decree devotion brighter burns,
And human thought each selfish motive spurns.
The wretched seek a shelter in thy dome;
In thy abode the orphan finds a home;
For thee the invalid roams afar,
Thy word his law, thy light his polar star!
All that is good and noble, pure and free,
Sublime and godlike, has its source in thee."

Conditions.

From the information already given, it is supposed the reader must now either have some idea as to my *methods*, or, at least, he must be prepared somewhat to appreciate the rules which follow for the production of artificial nervous phenomena. The effluence exerted by human beings is the same always, as to its Psychological elements, while its character or uses are changed and determined by the objects had in view, and the means used for their accomplishment. Human nature is a unit, and uniform in its elements; yet, developed in different degrees, both as to *qualities* and *powers*, it becomes manifest why it is that this power, while it is always *human*, has been known under so many differ-

ent names. In healing the sick, it has taken the name of "miracle;" exerted by the preacher, it is called "the spirit," "the power of God;" in another form, it is "Mesmerism," "Methodism," or "Mormonism;" until, finally, PATHETISM, like Aaron's rod, swallows up the notions that have preceded, and presents a theory which accounts for all by laws that are older than all creeds — laws that render us human, and when once understood, are found sufficient for accounting for all that human beings feel, or think, or do. Nature made us, says the proverb, and we marvel at it. We wonder at all Nature does, until we become familiar with her works, and thus satisfy ourselves that we have accurate conceptions of her forces.

The whole of nature is made up of matter and motion. We see the phenomena, the alternating conditions, which we denominate positive and negative, male and female, heat and cold, light and darkness. An influence supposes an object, which becomes the subject of motion. The intelligent speaker inquires as to the words he shall use in order to influence his auditory. The object in writing and speaking is the exertion of this power over the minds of others. If a parent should ask me how he might best succeed in Pathetizing the mind of his child, I should wish to see them both before I could give specific directions; because I must know not only the temperament and constitutional tendencies of the child, but also the aptness, tact, and knowledge possessed by the parent, which would enable him to adapt what he did to the best possible advantage. As a general rule, I should say that the parent who secured the most confidence and love, would be the most able (other things being equal) to control his

child. And thus with every other person. The one whose mind is the best constituted for this purpose, who has an aptness for controlling another, will, on the whole, succeed the best. Children, idiots, insane and stupid people are never very susceptible to artificial effluences. All have nervous systems, and, when the mind is in a suitable condition, impressions may be made on any one by the use of appropriate methods.

To be successful.

The means used must, in all cases, be met with an appropriate state of mind in those over whom it is to be extended. This peculiar state constitutes the *susceptibility*. This remark applies to all classes. The rules here laid down include all those principles involved in "healing the sick by laying on of hands," the change of habits and character, as in religion, and in the artificial production of any and all forms of nervous and mental phenomena. Porkins, with his tractors, Mesmer, with his "magnetized water," Greatrakes, with his "passes" upon the lame, and the Mediums of the present day, with their "hands on the sick," have all attracted attention by the cures they have performed.

And the multitude look on and wonder "by what authority" or "by what power" these things are done. Thus it was in witnessing the demonstrations in my public lectures. The question was ever put to me, as to how these things were done. And my answer was always the same, frankly and candidly given; and when I have affirmed that precisely one and the same "influence" entranced the people which brought them to my lecture, I have found now and then a few who could understand and believe what I said. I invite the

people to come to my lectures, and they come. I tell them that I will entrance them, and the trance follows, as the result of what I say. And yet, after all these explanations, so freely and fully given, it has been a common occurrence for persons in my audiences to attribute the "influence," "the electrical currents," to my spectacles, to my handkerchief, to my watch key, and to the head of my cane, on which I requested them to look while proceeding with my remarks.

The Secret.

The secret which may be said to secure success in these miracles, consists in two conditions or elements, which must meet and combine in order to produce the desired results. One of these elements, which seems to be active, we may call *positive;* the other, which is passive, we say is *negative.* These are merely relative terms, which assist in understanding what is implied in these two elements, which must combine when there is a visible operator.

At other times, when there is no visible agent, the negative element becomes active, and brings on the changes, by that principle of *self-induction* already explained. Here is the first element, which we call positive: —

THAT YOU ASSUME THE AUTHORITY, AND INVEST YOURSELF WITH THE CONSCIOUSNESS OF THE POWER EVERY WAY ADEQUATE FOR THE PERFORMANCE OF THE WORK YOU HAVE IN VIEW.

It is not always necessary that the positive operator should be either intelligent or learned. Indeed, the more ignorant a "Dr.," "Professor," or "Lecturer" often happens to be, the more he will assume in regard to

himself and his powers; and the more that is assumed, the greater his success. And hence it is, when a lecturer happens to possess the faculty of mystifying the subject, and makes a flourish about the "nervous fluid," "the normal and abnormal reactions of the nervous system," "general and special *pre*-significations," &c., &c., &c., it enhances his powers very much. The history of most of the popular excitements which have ever taken place under the name of the "Crusades," and "Revivals," will show how very little it is necessary for certain persons to know, in order to assume supernatural powers, which the uninformed have always been ready to admit. Indeed, the more extravagant the assumption in behalf of "Alchemy," "Witchcraft," or "Inspiration," the greater the faith of the multitude. Instance the case of the ancient "Oracles" and "Sibyls," Mohammed, the Anabaptist leaders, Matthias, and John of Leyden, the French prophets, Joanna Southcote, Pope Joan, the Alchemists of the Thirteenth Century, Peter the Hermit, George Fox, Ann Lee, Joe Smith, and *id genus omne*. The advantage of assuming to be "inspired" by departed spirits, consists in this: if you have no influence or authority of your own, by professing to be a medium for St. Paul, Swedenborg, or Tom Paine to speak through, you will attract attention, and become of some consequence with all who believe in "spirits," and who do not know any better than to receive what certain "mediums" say about them.

The element of mental influence here referred to, is manifest in the power alleged to have been exerted over the nervous system by Jesus, in the performance of his "miracles." Thus:—

"And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? For with authority commandeth he even the unclean spirits, [diseases] and they do obey him." — *Mark* 1 : 27.

"And he gave them power and authority over all devils, and to cure diseases." — *Luke* 9 : 1.

"And Jesus saith unto him, I WILL: *be thou clean.* And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." — *Mark* 1 : 41.

"He touched him, saying, I WILL: *be thou clean,* and immediately the leprosy departed from him." — *Luke* 5 : 13.

This element is found in all the "miracles," so-called, of healing performed by Jesus and his disciples. It is in all "revival" preachers, and I may add, it is never absent from the mind of any competent speaker or writer. To attempt a work for which one has no authority, nor adequate power, is not characteristic of that "wisdom" which is profitable to direct. The want of this authority insures failure. So it was in the time of the ancient miracles wrought by Jesus. Acts 19 : 13. Those not possessing this indispensable qualification, undertook to imitate what they had seen done by Paul and others, failed, and involved themselves in trouble, as many an unsuccessful experimenter has done since the days of Sceva the Jew. True wisdom adopts appropriate means. When the means are adequate, success is sure to follow. The first element I have described. Here is the second : —

THAT IN THE SICK, WHO ARE TO BE HEALED, AS, ALSO, IN ALL WHO ARE TO BE ENTRANCED, THERE BE FOUND A NEGATIVE CONDITION, A CORRESPONDING FAITH, A CONSCIOUS YIELDING OF THE MIND AND THE NERVOUS FORCES, TO THE IDEA — THE INFLUENCE, BELIEVED TO BE EXERTED OVER THEM.

Thus we perceive what the two conditions are which must always precede the performance of "miracles." And observe, now, how distinctly these two principles or conditions are manifested in the miracles of healing performed nearly two thousand years ago. See here:—

"The centurion answered and said, Lord, *speak the word only*, and my servant shall be healed." — *Matt.* 8 : 8.

"Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then he touched their eyes, saying, *According to your faith be it unto you.* And their eyes were opened." — *Matt.* 9 : 28.

"Ye have the poor with you always, and whenever ye *will*, ye may do them good." — *Mark* 14 : 7.

No revival was ever known, no miracle of healing was ever performed, without one or both of these conditions. Whenever they meet in the physician and his patient, the former has "only to speak the word," and the cure is performed. Thus:—

"And he did not many mighty works there because of their unbelief." — *Matt.* 13 : 58.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief." — *Matt.* 17 : 19.

The condition here referred to constitutes one of the fundamental principles of the Christian system; namely, that man's escape from an unending hell, and his salvation and happiness forever in heaven, are suspended on his act of *faith.*

"By *faith* we know thee strong to save,
Save us a present Saviour thou;
Whate'er we hope, by *faith* we have —
Future and past subsisting now."

This is the Power that saves:—

"If on God you dare rely,
That faith will bring thee power."

Sectarians assure us that nothing is done effectually by man for his eternal salvation, when this element of faith is wanting.

The Power.

Hence the remark I have so often made, that the *power* which heals is in the sick, not outside; the power which induces the trance is internal, always. The suggestive cause may be in one of ten thousand different motions. When the physician is present, with the authority and power to heal, he "speaks the word only," and it is done; or he lays his hands on the sick, and they are healed. If not near enough to touch them, he does the next best thing. Thus: —

"God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." — *Acts* 19 : 11.

"For she said, If I may but touch his clothes, I shall be whole." — *Mark* 5 : 30.

"And the whole multitude sought to touch him, for there went virtue out of him, and healed them all." — *Luke* 6 : 19.

Touching, or laying the hands upon the sick, as in the processes of Psychological experiments, are not always necessary, when there is a perfect conjugation of these two conditions. It was this discovery which enabled me, in the commencement of my lecturing career, to dispense with the "passes," and all such incumbrances as the "magnetized coin," so much relied upon in the old processes of operating.

Sometimes, it is true, the sense of touch enhances the effects, and in such cases, the physician touches the eyes of the blind, and they see; the ears of the deaf, and they hear; he lays his hands on the sick, and they are

healed. By this process, the nerves are set to work, and thus the NUTRITIVE FORCES, the *Self-Healing Energies* of the patient's own system perform the cure.

The Idea,

When once "impressed" sufficiently upon the plastic mind, becomes a *Power* in that mind. Witness the results induced in mediums by the *Idea* of "Spirits," and the permanency of impressions made on the minds of sectarians by the Idea of the "Holy Ghost." Such is the nature of the human mind, when it is once made to associate any given state of feeling with an *Idea* of any influence, real or imaginary. From these laws, priests acquire their power, and "talismans," "charms," "relics," and "keepsakes," are thus invested with an "influence" which results in the changes such things are known to bring about.

Mysterious.

The whole of life's processes in nutrition, by which we receive and assimilate air and food, are mysterious, and carried on without our consciousness. The heart beats, the food is digested, without our knowledge. The tissues grow, and are wasted, with every breath, but precisely how all these things are done, no one knows, nor, indeed, is it possible for us fully to comprehend these mysteries of life.

And yet, we do understand why it is necessary for us to breathe in order to live. We can perceive the relation which good food has to growth, health and happiness; and so we can, in like manner, perceive the relation between certain conditions of the human mind, and the changes that follow in the nervous system. From the

principles here elaborated, it becomes equally manifest how we are to account for those nervous changes I have described under the head of *Self-Induction.* The "conversions" in sectarian revivals, and the cures attributed to supernatural power, are thus explained. The lame are made to walk, the eyes of the blind are opened, the deaf are made to hear, the sick are healed, and the tongue of the dumb is caused to sing with joy, by this "miraculous power" of *Faith*, or Self-Induction, which inheres in every human soul, and which is all-powerful and omnipresent for the relief of all who suffer.

INCIDENTALS.

"Ghosts."

MR. SUNDERLAND had a very large and intelligent audience at the City Hall last evening. In listening to his theory and explanation of Ghosts and apparitions, we were particularly struck with its similarity to that of the great poet, who seemed to have a clear comprehension of almost every thing.

"I never may believe
These antique fables, nor these fairy toys,
Lovers, and madmen, have such seething brains,
Such shaping fantasies, that apprehend
More than cool reason comprehends.
The lunatic, the lover, and the poet,
Are of imagination all compact;
One sees more devils than vast hell can hold;
That is, the madman: the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation, and a name."

Lowell (Mass.) Herald, June 7, 1844.

Neurology.

PATHETISM *vs.* NEUROLOGY. — The following may possibly amuse some of the believers in these theories, pro or con. A gentleman, (Mr. J. Matthews, 406 Washington St.,) known to be what Dr. Buchanan calls "highly impressible," was operated on by the Dr. and others with decided success; and some experiments per-

formed upon him by the Dr. before his class, at Ritchie Hall, a few weeks since, were declared perfectly satisfactory, in proof of his *peculiar theory*. Shortly after, Mr. M. went to Mr. Sunderland, who "fixed" him so that Dr. B. could not affect him in the least degree. On finding, after an hour's trial, that he could not transmit his neuraura into him, the Dr. said he must get a clairvoyant to examine the patient, and see what Mr. S. had done to prevent him from neurologizing him! And, though Dr. B. is not able to make the least imaginable impression upon this gentleman, he is still more susceptible than ever before; so much so, that Mr. Sunderland is able to produce almost any effect upon him, in a moment of time. This, we are told, is one case out of numbers of the same kind produced by Mr. S. in this city, from which it would seem that Pathetism, like Aaron's rod, is destined to swallow up its rivals. — *Boston Daily Mail, Feb.* 4, 1844.

Dr. Buchanan made his peculiar neurological passes over the head and over the body of Mr. Matthews, in order, as he said, to "remove the influence" which Pathetism had made upon him. After working an hour upon him in vain, he gave it up in despair. Neurology did not enable the Dr. to find out, either what Pathetism had done to Mr. Matthews, nor how its influence could be removed. And now, perhaps, the reader will be interested if I were to disclose here the whole secret of what I did to Mr. Matthews, which so effectually prevented Dr. B. from "impressing" him. Well, here it is: I put my hand on his head and said to him, "Now Dr. Buchanan cannot impress you at all." And, as I said, so it came to pass. This is Pathetism.

When the author of "Neurology" was giving lectures in New York, in 1843, I became cognizant of a series of his experiments, which demonstrated, beyond all doubt, the great error in his theory. Here is an account of one of them: Dr. B. had with him a Mr. Inman, whom he represented to be a wonderfully susceptible person, so much so, that the Dr. performed his most delicate

"Neurological experiments" upon him; and such as were indorsed by Dr. S. G. Forey, and other scientific gentlemen of that city. While Dr. B. and Mr. I. were at the house of Dr. Yates, in Albany, Dr. Y. received a plaster phrenological bust, in a box, which I sent to him from New York. Upon taking it from the box and examining it, Dr. Y. incidentally remarked, that it was from Mr. Sunderland, whereupon Mr. I. went into a fit, "the bad neuoura," from Mr. Sunderland, conveyed by that bust, entered into him, and threw Mr. I. into spasms, from which it took Dr. B.'s "Neurological passes" a long while to relieve him.

Now, let us see. A few days after, Dr. B. lectured in Clinton Hall, New York, and finding a good opportunity, as I was unknown to Mr. I., I sat by his side, took hold of his hand, and held conversation with him. As Mr. I. did not know that it was the "author of Pathetism," of course he was not affected by my "nervaura" in any way at all, thus showing how much his own mind had to do with the "fits" he fell into when he came in contact with a plaster bust, which he was *told* that I had handled. But it is proper that I should add, perhaps, what I have seen reported in the papers, that Mr. I. has since repudiated Dr. B.'s theory, having declared that his own mind was the principal "influence" which induced the "experiments," on which Dr. B. founded his notions of neurology.

A Hit.

There are hits sometimes made, perhaps, by clairvoyance, under the name of psychometry. In the winter of 1843 and '44, one who may be called an apostle of this

notion, gave lectures upon it in Boston, during which time he performed various experiments on Mrs. O. J., an excellent lady, whom he considered one of his best cases. It so happened that, on the 19th of April, 1844, I fell in with this lady in New York, when I put a letter, which this gentleman sent me a few weeks before, into her hand for a psychometrical examination; whereupon she gave the following description of the author, which was written down by her husband, and is now before me, from which I copy: —

"This letter was written in an unquiet state of mind. It was written by a person of strong social feelings, exceedingly liable to be swayed by prejudice. He lacks clearness of moral vision; he would confound right and wrong; a person of good intellect — would not do justice in a case where he was personally interested. He is selfish — sorry to be placed in the power of such a person. This letter was written to pacify Mr. Sunderland, not from a straightforward, honest motive."

That Mrs. Johnson had no external knowledge of the authorship of that letter, I am certain; and, whether or not she was clairvoyant in its examination, the reader must judge. She was a warm admirer of its author, and manifested considerable grief when she found out that he was the writer of the letter of which she had given the above description.

What can it be?

HUMBUG OR NO HUMBUG, as you have a mind to call it, we must state what we saw at Morris Place Hall last night. Mr. Sunderland, after performing a number of experiments on persons he had pathetized, gave notice that he would then proceed to have a tooth extracted from a lady then in a state of trance. He woke those on the stand, and seven or eight more who were asleep among the audience, and then invited Dr. Payne to perform the experiment, under the inspection of the medical gentlemen then present, which he did after four or five efforts to get hold of the tooth with his forceps or key, it being so much decayed that he had to break off a portion of the jaw on each side to get a purchase on it. The operation was performed in the

presence of some five hundred spectators, and they can all bear witness that the patient moved not a muscle of the hands or face during the time; and when she was "waked up," she said she had felt very comfortable, and appeared astonished when the Dr. showed her the tooth, which was badly ulcerated, and told her that it was drawn during her sleep.

We were in Dr. Christie's store a moment after, when a lady entered, who appeared to be in a state of great suffering; she asked the Dr., in a tremulous tone, for a drink of water and a little ammonia. The Dr., after giving it to her, asked her if she had the toothache, she replied that she had had her tooth drawn; when one of her friends, who accompanied her, remarked that "her tooth had not been drawn, but she was in a trance while a lady's tooth had been extracted." "Well," said she, "I should like to know what is the difference, when I suffered all the pain of having one drawn?" — *Troy Budget, Sept.* 12, 1845.

A Surgeon Entranced. — At Mr. Sunderland's lecture, last night, in Mechanics' Hall, Dr. Hoyt, of Boston, while in a state of "trance," performed the operation of extracting a tooth from the jaw of a lady, who was also in the same state of sleep, in a manner which convinced all who saw him, if not really asleep, he was no novice in the art of tooth drawing. To prevent deception, however, and to satisfy the large audience, a gentleman stepped upon the platform and tied a handkerchief tightly over the eyes of the Dr. The performance was intensely interesting. — *Providence Gazette, Oct.* 1, 1846.

That Pepper.

An incident of recent occurrence at a lecture on Pathetism, is circulating about town, too good to be lost. A large woman was thrown into the magnetic state, and the lecturer, to prove the genuineness of *his* experiments, willed her to walk about the hall, which she did, with her eyes shut. He pronounced her insensible to feeling. A doctor among the audience, being curious to know the state of her nerves, sprinkled a little cayenne pepper upon her nostrils and lips. His *curiosity* was soon at an end. She flew at him with her fists and heels, and would have torn the unfortunate Esculapius to pieces, had not the lecturer mastered her combativeness, while the audience carried off the doctor.

That Pepper. — We are authorized to state by a lady and an eye witness, that the doctor who insulted the lady a few evenings since, at a lecture on Pathetism, was put out of the lecture room by the indignation of the audience. "Put him out! put him out!" was the the universal cry of the audience; and his conduct

was considered so outrageous, that justice will be appealed to, to teach him better manners. — *New York Sun, Dec.* 18, 1846.

Persecution.

Mr. Sunderland has been obliged to remit his intention to lecture on the subject of *Pathetism*, in this town, by threats of violence uttered against him by certain individuals in the city of Norfolk. It was charged against Mr. Sunderland, by an individual in this town, connected with the Methodist Church, that he was an Abolitionist, in the offensive sense of that term, and such a spirit of excitement got up against him in Norfolk, which threatened his life, that it was thought best by his friends that he should not stem it. We have only to say, that we have the best reason to believe that the charge against Mr. S. is wholly without foundation; and we *know* that in his lectures there was nothing that had the most remote bearing on abolition. That a great moral wrong has been committed, we hesitate not boldly to affirm, engendered by the same spirit that caused the multitude to call out to Pilate, to *crucify the Saviour.* The hospitality of our town has been invaded, and the letter of our National Constitution violated. The instigators of this act have a great reckoning to make somewhere. We cannot reconcile it to our duty as a man to let this deed go unrebuked — and in the name of our town we denounce the act that has infringed the dearest constitutional rights of an American citizen.

We believe that Mr. S. would have been sustained and protected here, if his friends had not thought proper to advise his leaving yesterday in the Baltimore boat. — *Portsmouth (Va.) New Era, Jan.* 16, 1847.

Revenge of a Somnambule.

An extra performance came off at Mr. Sunderland's lecture in the Tremont Temple, last Saturday evening; and, as it was not in the lecturer's programme, we give the details here. It seems that a man named Patridge, said to be a travelling daguerreotypist, on the Friday evening previous, took considerable pains to annoy one or more of the somnambulists, and particularly a young lady who sat before him. The protestations of the lecturer availed nothing. On Saturday evening he came again, and commenced his mischief with increased boldness, upon two ladies and one gentleman. For about half an hour he amused himself by sticking pins into the arms of those who were in the trance," until he was discovered by the lecturer. Mr. Sunderland — who, *en passant*, has an innate love of fun, and can appreciate a joke

as readily as any body, notwithstanding his gravity — at once hit upon a plan to pay off the incredulous daguerreotypist, and punish him a little for his rudeness. Accordingly he approached the gentleman who had suffered somewhat from the *pointed* attacks of the merciless itinerant, and who was evidently much irritated, though still in a profound sleep. Mr. Sunderland asked him if he had been annoyed. "Yes," exclaimed the somnambulist, "and I only wish I could get hold of the rascal." "You shall have an opportunity," replied the lecturer, assisting him to rise and leading him down the aisle — "it is time to

'Cry havoc, and let slip the dogs of war!'"

The somnambulist, having reached the vicinity of his tormentor, rushed upon him with all the ferocity of a bull-dog, and gave him a sound threshing. The pin-sticker was glad to escape with a whole skin, and we fancy will not attempt to "stick a pin" in that place again very soon. The audience, of course, were thrown into great confusion for a few minutes, but upon the lecturer explaining the cause of the row, they tumultuously applauded both lecturer and somnambulist, who they seemed to think had served the itinerant daguerreotypist exactly right. — *Boston Chronotype, December* 9, 1847.

Solemn and Impressive.

Those who have kept away from Mr. Sunderland's lectures for the want of comfortable seats, will perceive that he occupies the large hall of the Tremont Temple every night during Christmas week, where we advise all to attend who wish to enjoy "a merry Christmas." To those who have not attended these lectures, no words could possibly convey any just conception of their real nature, or the importance of the subjects illustrated in them. Indeed, we may safely say that all that is pure in honesty, sweet in charity, warm in love, rich in wisdom, bright in virtue, steadfast in hope — all that is *real* in human happiness — is treated upon in these lectures, with a clearness and beauty in the explanations which do honor to the head and heart of the distinguished lecturer.

One of the most solemn and impressive scenes we ever witnessed, was developed by Mr. Sunderland during his lecture at Tremont Temple on Wednesday evening. There were some fifteen or twenty entranced ladies and gentlemen upon the platform, besides a still larger number in other parts of the hall; and, after causing them to have visions of numerous things, he was desired to cause them to have conceptions of a *funeral scene.* Slowly they gathered around the grave, some kneeling, and all exhibiting, in

their features and tones, the solemnities of death. After pausing a while, one of them sung the "*Old Sexton,*" in perfect keeping with the scene, and such was the impression it made upon the audience, that many of them wept for some time after it was over. The impression made by that scene was worth the price of admission seven times told. — *Boston Chronotype, Dec.* 29, 1847.

Curious.

A curious incident occurred at Mr. Sunderland's lecture on Wednesday evening. A lady who had a mutinous tooth, on the assurance of Mr. S. that he could *pathetize* her, agreed to attend his lecture that evening in Tremont Temple. But mistaking the room, she entered that occupied by the Mercantile Library Association for a lecture, and took her seat. In a few minutes she was noticed to be asleep, and a general titter ran through the immense assembly of merchants' clerks, at the influence exerted by the lecturer below. So great was the excitement that Mr. Sunderland had to be sent for to take care of his misplaced patient. On his coming to her, she readily followed him to the stage in the room below, when, a dentist being in attendance, her peccant molar was removed, without disturbing a muscle of her face. — *Boston Chronotype, Nov.* 20, 1847.

The surgicial operation on this young lady, performed in a state of trance, was perfectly successful. In about one year afterwards she was operated on for an ovarian tumor in the Massachusetts Hospital, where she died. She took chloroform and died; but whether from the gas or the surgeon's knife, I never was informed. Poor girl. She sent for me to pathetize her, while the surgeons had her upon the table, but the doctors would not consent for me to be present, so I left her with a sad heart. The next news I had of her she was dead.

Singular.

There was quite a sensation created in Washington Street a few mornings since, by a young man, who was passing the store of Ross & Hatchman, suddenly stopping, fixing his eyes intently on something in the window, becoming partially paralyzed, and seemingly in great agony. One of the men in the store at this

time took from the window a portrait, to be framed; when the young man on the outside, with the strength of a Hercules, forced himself through the crowd, burst open the door, and placed himself close in front of the painting, with eyes closed, to the astonishment of the occupants of the store.

But for the timely presence of a scientific gentleman no one would have known how dangerous a state the man was in; for he had been entranced while in the act of passing a portrait of Mr. Sunderland. — *Boston Herald, Feb.* 4, 1848.

The Suffering Poor.

During the past six weeks, the intellectual entertainments given by Mr. Sunderland at the Tremont Temple have been thronged by the *elite* and curious of this city, and have always given the greatest satisfaction. His experiments in Pathetism are truly wonderful, and his lectures on the philosophy of mind have created quite a sensation.

Somnambulism and humbug, we know, in former times, were considered as synonomous terms; but light has recently been shed upon the subject, and the discoveries of Mr. Sunderland have done much to convince the unbelieving. Let those who doubt the truth of Pathetism visit the Temple to-night, and however stuffed with prejudice, we think they will be convinced that there are more things in heaven and earth than were ever dreamed of in *their* philosophy.

The entertainments for this evening are for the sole benefit of the suffering poor — the homeless, houseless, poverty-stricken wanderers on this fair earth — to whose relief the whole proceeds will be applied under the direction of the Parent Washington T. A. Society. — *Boston Chronotype, Jan.* 3, 1848.

A Novel Suit.

By the court reports of to-day, it appears that a man by the name of H. P. B. has sued Mr. Sunderland for "work and labor done," while he, the said Brown, was, as he alleged, in a state of trance. He went into that state voluntarily, and had a tooth drawn without pain by Pathetism. It did not appear in evidence that Mr. S. agreed to pay the plaintiff in this suit. Upon the whole, the matter is a very funny one. We have ourselves seen much that caused us to wonder, and especially at the exhibitions of Mr. Sunderland. We well remember his first experiments in Pathetism, and the crowds they attracted. Then he used to pin up a handkerchief and tell his audience to look at it intently.

They did so. And it was remarkable to note the happy influences which that object exerted; large numbers of persons invariably falling asleep, and not a few rising from their seats, walking up to the platform, and going through with a variety of exercises, such as singing, preaching, dancing. It is now discovered that the real operator was Mr. Sunderland himself, and that the handkerchief-watching was merely a means which he used to compose the mind, and thus make it a more sure prey to the exercise of his giant will. The whole thing is a most mysterious mystery; and if we had time we would follow it up, and either get more enlightened or more confused. — *The Pennsylvanian, March* 17, 1848.

Funny.

A funny suit came off before Alderman White yesterday, in which the plaintiffs claimed damages for services rendered at the popular lectures of LaRoy Sunderland on Pathetism. It appears that Mr. S. was in the habit, during the evenings of his lectures, of inviting persons upon the stage, as subjects, to better illustrate his positions. A large number of persons, usually, would voluntarily step forward, and among them were the two plaintiffs in question. For this voluntary act they demanded payment, and, being refused, they brought the action. Plaintiff No. 1 was to be witness for plaintiff No. 2, and vice versa; but, when the hour of trial came, No. 1 was "non comeatibus!" The case, consequently, was postponed until to-morrow morning. The whole affair was very amusing. A large number of witnesses, males and females, were in attendance, and we anticipate a rich treat on Wednesday morning. — *Philadelphia Keystone, March* 14, 1848.

That Suit.

A rather queer suit is pending before Alderman White, in Locust Street, brought by two young men, Brown and Zelley, against LaRoy Sunderland. They have brought charges of $40 or $50 against him for services in going upon the platform in a state of trance. He denies ever having employed them, and contests the suit. The trial was to come off yesterday at 11 o'clock, and Mr. Sunderland came prepared, with a large number of witnesses, but Zelley, after going to the alderman's office with Brown, eloped, and left Brown without any witness. Hereupon Brown asked for a postponement till Wednesday morning at 11 o'clock, which was granted. — *Philadelphia True Sun, March* 14, 1848.

The fame of Philadelphia aldermen has long been known world wide. And the one here brought into notice immortalized his name by adjudging the defendant to pay $16 "for work and labor done," while the plaintiff was, as he testified, in a state of "unconscious sleep."

Human Chloroform.

What's the use of Ether when LaRoy Sunderland is about? According to a communication in the *Prisoner's Friend*, from D. L. Grandin, (a Boston dentist,) he went to Sunderland's room the other day, and, while one of that enchanting gentleman's subjects was in a "trance," he extracted nineteen decayed teeth from her head, "without her having any knowledge of the operation." Another subject had sixteen pulled under the same circumstances! — *Lynn Record, Jan.* 6, 1848.

Accounted For.

The Reverend, "good Lord, good devil," sanctimonious, railroad regulator man of the *Olive Branch*, pretends ignorance as to the reasons why Mr. Sunderland is ever called "Dr." We will refresh his memory a little. Some twenty years ago, soon after Norris had a quarrel with his own father about the payment of fifty cents, Sunderland administered a *dose* of ecclesiastical *medicine* to the aforesaid parson, Norris, for his bad conduct. That Sunderland was a "D. D." to the soul of one hypocrite, is proved from the effect his medicine has produced on T. F. Norris, who has been under its operation for the last twenty years. — *Boston Herald, Nov.* 27, 1849.

Herr Alexander.

A scene occurred at Mr. Sunderland's lecture, last Thursday evening, at Masonic Temple, which, as it does not seem to have been in the "programme" for the evening, and, as it caused no small degree of excitement, and has been the theme of talk in the street since, we propose to describe.

There was a large and fashionable audience in attendance on Mr. Sunderland's lecture, most of whom had been drawn there to see the *surgical operation* performed which had been announced for the evening. Mr. S. commenced by giving a brief explana-

tion of his manner of operating, and the nature of his experiments, or the results, developed from persons in a state of sympathetic trance. He wished the audience to understand, that his entranced subjects, when responding to his *emotions* or *volitions*, often used *words* which never came into his mind. They repeated poetry, and many pieces, with which he was not acquainted. All he could do was, to excite their *emotional* susceptibilities, and they each expressed themselves, according to their own respective developments. Well, in due time, different requests were handed up to him, with which he complied, to the general delight and satisfaction of his numerous auditory. And now he was handed a paper, most miserably written, in the following words: —

"Mr. Sundeland, mack all of your subjects tell what Herr alexander doon at the Malodom and how meny glass lampes he lighted this evening by a pistol shout. tell me this then i will believe in you. HENRY."

Mr. Sunderland took the paper, and, after looking at it, as if he found it somewhat difficult to decipher, said to his somnambulic patients, (about twenty of whom were on the platform with him) — "Now, will you go with me?" "Yes," they responded, and soon began to imagine themselves in a building where there were many people.

And finally they said, "There was something going on there, or had been — there was a juggler, &c., and ever so many lamps." They hushed, as if to hear what was said, and then gave a sudden start, and made exclamations of wonder to see "so many lamps burning." "Well," said Mr. S., "tell me whom you see here. Is that the real Simon Pure Herr Alexander?" "No! *it is not! it is another person!*" On concluding the experiment, Mr. S. read the above request, as is his common practice, to show the reason for results he had developed. Immediately on this, the man who calls himself "the Simon Pure Herr Alexander," stepped upon the platform in a state of great excitement, and avowed himself as the writer of that paper, and asked of Mr. Sunderland permission to speak. "Certainly," said Mr. S. Mr. A. then went on to say, that "when he heard what had been said about himself, during the last experiment, he felt as though he was *sitting on hot iron.*" "I am," said he, "Herr Alexander, and if I falsify, sir, I give you liberty to take my life. But you, sir, have falsified — you have said I was an impostor, and now I demand satisfaction, and if you do not give it to me here, I will seek it elsewhere to the full extent of the law." Mr. Sunderland calmly replied: "Ladies and gentlemen, you cannot fail to have noticed that the person who has addressed you has done me great injustice. He certainly errs when he charges *me* with having spoken of him as

an *impostor*. The experiment was one of his *own seeking*. I knew that he was not in the Melodeon, probably, to-night. My patients have given their own impressions, some of them undoubtedly gained in their normal state from the papers; for in the daily papers of this city it has been stated that the man performing at the Melodeon was not the veritable Herr Alexander.

"And now, I ask, if this man be the true one, WHY he does not meet that statement in the papers! and not come here to have that question settled? I am not his enemy — I have nothing to say against him — I forgive him the wrong he has done me. and as it is now nearly nine o'clock, and I have a surgical operation to perform to-night, let me hope that we may not be any longer delayed."

Mr. "Alexander" now attempted to speak again, but was hissed down, whereupon Mr. Sunderland begged of his audience to hear him, patiently. if he occupied a full hour. The assembly becoming quiet, Mr. A. again began to speak, and Mr. S. invited him on the platform. On reaching it, he turned, and throwing out his finger to Mr. Sunderland, said, "*You are a liar, sir!*" and went on to say that Mr. S. "should get down on his hands and knees to him and make a suitable apology!" On hearing this, the audience were convulsed with indignation, and insisted on his being put out of the house. One large man went up to him, and told him to make tracks for the door, which he did in great trepidation; Mr. Sunderland, in the mean time, begging that he might not be ill used, or forced to depart. The scene was quite exciting, and on inquiry, we find that "Herr Alexander" stood about the door of the Temple till Mr. S. came out, and then he followed him into the ticket office, where a lengthy conference ensued between them, in the presence of the janitor, Mr. Martin, to whom Alexander acknowledged that he was not a Mason. (Mr. Sunderland and the true Herr Alexander are Masons.) He (Mr. A.) said Mr. S. had denounced him as an impostor, and he wanted satisfaction. Mr. S. denied that he had satisfaction to give. He thought an apology ought to come from him, as the audience had testified by thrusting him out of the house. — *Boston Daily Bee, Jan.* 2, 1850.

A Just Rebuke.

At Mr. Sunderland's lecture in Masonic Temple, last Friday evening, an occurrence took place which called forth from that gentleman a scathing rebuke of the negro-hating spirit, which, alas! seems yet to linger in too many hearts in Boston. Among others fascinated and drawn upon his platform, was a respectable colored person. As she was seen to approach the platform, there

were a few hisses in a remote part of the hall, apparently from young men. Mr. Sunderland, looking around with mingled emotions of astonishment and indignant grief, exclaimed: —

"Ladies and gentlemen! I have travelled and lectured at the South, and among the slaveholders, where, indeed, I was once mobbed, and ordered to leave, with a dagger pointed at my breast. Yes, in that land of distilled tyranny and slaveholding, have I fascinated both *black* and white, and never once did I hear manifested the signs of disapprobation which have saluted my ears here to-night. No, never did I hear or see the manifestation of any such feeling there! And, gracious Heaven! is it reserved for Boston, this Athens of America, to be the last resort of this hateful spirit? Why, I would pathetize the devil himself, and do him good, if I had the power, and how much more the poor and despised of my race!" The response from the audience left no room to doubt that, in the views and feelings expressed by the lecturer they fully sympathized, with the sorry exception, perhaps, of two or three.

We are informed that numbers of colored persons have been fascinated by Mr. Sunderland, in his recent lectures in this city, and among the number are Henry Box Brown and Ellen Crafts. — *Boston Liberator, Jan.* 4, 1850.

Startling Theories.

The nineteenth century has many peculiar and remarkable features. It is an era preëminent for its physical and intellectual activity; an era congenial to the development of new and startling theories, and an era that gives unquestionable criteria and evidence that the march of mind is even upward and onward. The embryo of the future is not only prolific with vast and wonderful phenomena in general knowledge and science, which time will yet elucidate, but it is also redundant with what we now consider as vague, incredible, and undefinable; in that which startles, astonishes, and staggers our credulity, and in those anomalisms which seem the contrariety of every thing, and the proof positive of nothing. Indeed, so strongly predisposed is our belief in the extraordinary and miraculous fecundity of the future, that we are surprised in this late hour at *nothing!* and are therefore prepared to meet and witness the great and absorbing discoveries of the nineteenth century without even winking or staring.

Pathetism is a new phrase for what we usually term Mesmerism or Magnetism. It sounds very oddly to those unfamiliar with its meaning; and we ourselves thought it a misnomer until we had sounded it with our analytical plummet. With the theory

and principle of Mesmer, we have been conversant for some six or eight years; and one of us, a proselyte and firm believer in mesmerism since 1840. The citizens of this place have been very sceptical and intolerant as to the truths and realities of magnetism, from the many and repeated failures which have occurred to lecturers here, prior to the present winter. Within the past fortnight, a series of lectures on Pathetism have been delivered before our citizens by LaRoy Sunderland; and in all cordiality we say he has acquitted himself in a felicitous and satisfactory manner. His style of operating is certainly *original*, and the various experiments which we have witnessed have impressed the most sceptical with the truthfulness of Pathetism. The surgical operations were also of a character and nature to convince us that no collision or deception was practised. Of the Psychological experiments we would decline expressing an opinion — our pulpit friends will probably enlighten the public on this point.

But still there are many people who doubt and differ as to the ultimate benefits which the world will derive from Pathetism; and we editors are of this elass. That surgical operations can be performed on patients while entranced, is admitted; and perhaps diseases may also be cured. But the amount of evil which *can* be produced by this agency may eventually preponderate over the good. But we leave this to the consideration of those who are more intimately eonnected or interested in Pathetism than ourselves. But here's a quandary that does interest us. The junior editor — who pens this article — is an enthusiastic admirer and believer in Pathetism. But the senior is firm, puissant, and determined in his disbelief. We say Pathetism is a wondrous, unfathomable, and mysterious agency; he says it's gammon, twattle, and moonshine. We eall it a miraculous somnolenee; he says it's malversation dwindled to nothing. We assert those experiments are *bona fide* miracles; he reiterates they are *mala fide* humbugs. And thus we stand — the junior's vote is one, and the senior's vote is one also. We can tie him, and he can tie us. We bring up strong and tangible evidence of its truthfulness, and he knocks it down with palpable facts and pugilistic arguments. As the lawyers say, we remain in *statu quo!* Brother Sunderland, do come and pathetize us both — *nolens volens!* — *Woonsocket Patriot, Jan.* 17, 1845.

John Brown in Springfield.

About eight years ago, Old Brown resided in Springfield, in this State. He was recognized as of an eccentric cast of character. His dress was peculiar and calculated to excite mirth by its

outre appearance. While there he attended Dr. Osgood's church, and was remarkable for his extreme views on the slavery question, Dr. Osgood himself being ultra on that subject.

As an illustration of Brown's firmness, or stubbornness of character, we will state the following incident, of which we were an eye witness. Mr. LaRoy Sunderland gave one of his peculiar lectures upon animal magnetism, in Hampden Hall, in the course of which he put his subject, a young lady, in an unconscious state, and then subjected her to various tests to prove her abnormal condition. While doing so, Brown arose, and exclaimed in an excited manner, "I am a sceptic. I can do all the young lady can in my natural state."

"Will the gentleman be seated?" asked Mr. Sunderland. "When the lecture is completed, I will endeavor to satisfy him."

After the lecture was concluded, Mr. Sunderland asked Mr. Brown to come forward and submit to the tests. The first was to cover the neck and shoulders of the young lady with cowhage, which was done by one of the physicians of that town, who put on gloves for the purpose, and thoroughly rubbed it in. Brown then laid bare his neck and breast, and submitted to the same without flinching. The young lady was then awakened, when she uttered the most terrific screams; but Brown maintained the greatest coolness and *sang froid.*

The next test was, after putting the young lady to sleep again, to place to her nostrils a bottle of hartshorn, which made no impression upon her. This was then placed to the nose of Old Brown, who bore it for a while, the only effect being to cause him to swallow, upon noticing which the boys in the gallery exclaimed, "He swallows it." However, Mr. Brown's firmness was not proof against the impossible, and he soon threw his head aside, giving the peculiar expiration of one who takes an overdose of ammonia. At this the boys set up a shout of triumph, and Old Brown retired, vanquished.

We shall never forget his appearance as he stood upon that platform: his hair frizzled and cropped short to his head; his features sharp and angular, and expressing the utmost determination; his pantaloons coming down scarcely more than half way from his knees to his shoes, which were large and coarse — gave him a strange and *outre* appearance, not easily forgotten. — *Boston Journal, Dec.* 2, 1859.

Opposition.

Mr. Sunderland has favored our citizens with a course of four lectures on the subject of Pathetism, in the delivery of which much

information has been communicated. A number of individuals among the audience were entranced, and experiments sufficiently satisfactory to every unprejudiced mind were performed. Mr. S. has met with opposition here, from the opposers of this science, in almost every shape, especially on the last evening, and the audience gave an expression of their feelings in regard to the manner in which Mr. S. had conducted himself during the opposition, by the passage of the following vote *unanimously*, with the exception of the one gentleman who had disturbed the meeting, and deprived the audience of witnessing some experiments which the lecturer intended to exhibit that evening, had not the time been thus wasted.

Voted, That the thanks of this audience be presented to Mr. Sunderland for the valuable information which he has imparted during these lectures, and for his gentlemanly and satisfactory conduct in meeting the opposition this evening; and that he be requested to lecture again in this place, as soon as his engagements will permit.

Mr. S. thanked the audience for this expression of their feelings, and stated that his other engagements forbid him lecturing here immediately, but that in the course of the season he would again return and lecture. We hope our friends in Georgetown will give him a fair and candid hearing. — *Haverhill Gazette, June* 22, 1844.

Wonderful.

In compliance with a request made by Mr. Sunderland, I attended his lecture on Saturday night last, in the Odd Fellows' Hall, for the purpose of testing the possibility of his power to produce in an individual such a state of insensibility, (without the aid of opiates,) as to permit the extraction of a tooth, without experiencing pain. Passing by the numerous, and, to me, truly extraordinary phenomena exhibited by his subjects, (five in number,) who were on the platform, I proceed at once to make a plain statement of the facts, relative to the operation performed by myself. Mrs. Simpson, (the patient,) a lady whose appearance indicates ill health, and a high state of nervous irritability, was seated in an arm chair facing the audience, in what Mr. S. denominated a state of trance; her countenance was calm, unruffled — exhibited a state of perfect repose — pulse soft but frequent, numbering 120 beats to the minute. Mr. S. having withdrawn a few paces from her, requested me to "go on." I proceeded to cut the gum around the tooth, which I did very

to each other — indeed, so much curved that in the effort to extract, about one half of the *palatine*, or inner root, was broken off — had not this occurred, the fracture of the bone which forms the socket would have been the necessary result to the force used in extracting it. I immediately felt her pulse; the action had increased to 145 beats. During the whole operation, which continued about three minutes, her countenance exhibited no change — it wore the same calm and placid aspect. There was no shrinking — no emotion of the hands, nor indeed any muscular movement in her whole system, with the slightest sensation of pain. *A corpse could not have been more passive in the hands of a dissector.* Had she been in the full, or even *partial* possession of the sense of feeling, I am satisfied that she must have exhibited, at least, *some* evidence of suffering; for in an ordinary state the extraction of such a tooth would have been attended with excruciating pain, which *can be felt, not described.* If this lady did experience it, she must be blessed with far greater powers of endurance than usually belongs to mankind; but all who knew her are aware that she is now, and has been for years, from ill health and nervous derangement, very timid, and always shrinks from pain.

You ask me what I think of it? I hardly know what to think — here are the facts. I can offer no theory, give no explanation, but I cannot disbelieve the evidence of my own senses, nor doubt the reality of the phenomena developed by what Mr. Sunderland denominates *Pathetism.* — *Portsmouth (Va.) New Era, Jan.* 14, 1847.

Respectfully, your obedient servant,

WM. N. McKENNEY, DENTIST.

Mental Philosophy.

We mentioned in our last paper, very briefly, that Mr. Sunderland was lecturing on this deeply-interesting subject in Norfolk. We have not yet heard him, from the hope that he would come across the Elizabeth after he had finished there — and we trust that we shall not be disappointed. Mr. Sunderland has devoted many years to the study of his subject, and made advances that Mesmer, nor any of his disciples, ever dreamed of. His advertisements and announcements show a stride in the science that must astonish the philosophical mind. It is a matter of surprise to us that there should be any want of an audience when he lectures, as we regret to learn there is. The people of Norfolk certainly do not know who they have among them, or the talent and wisdom of that city would fill Odd Fellows' Hall every night. We have been acquainted with Mr. Sunderland, through

his writings, for many years, and have watched his labors until the present with some anxiety, and are glad that he is now among us. His was the first work we ever read on the subject of Mesmerism — it was a small pamphlet; the subject was at that time in its incipiency — from that reading we became a believer, and every fresh examination has confirmed our faith. — *New Era, Portsmouth (Va.), Jan.* 7, 1847.

Pathetism and Surgery.

The many surgical operations performed by Mr. Sunderland during his first course of lectures on Pathetism, in Philadelphia, were deeply interesting, and beautifully illustrative of the truth of the theory which he teaches. But the most satisfactory one, of several which we witnessed, was that presented on the last evening of his entertainments at Franklin Hall. Dr. Johnson had been announced as the gentleman by whom the tooth was to be extracted; but in his unavoidable absence Dr. Asay was called for, and he consented to proceed with the operation, rather than that the audience should remain in suspense or be disappointed in their expectations. The hall was crowded with ladies and gentleman, intensely occupied with the proceedings on the platform, and the utmost order and attention prevailed. The lady was led upon the platform, and placed in a state of unconscious trance. The arm was paralyzed, and the candlestick with its light placed in her hand. The arm and hand were rigidly contracted, and moved not, while the light from the wick shone full upon the face of the patient, and by it the dentists in conference examined the tooth. It was also examined by others, one of whom, at least, withheld all faith from what had been assumed for Pathetism. Dr. Asay brought his instruments in contact with the tooth for the purpose of extracting it. It was a moment of intense interest to all present. The tooth for an instant resisted, but the firm grasp and determined skill of the hand which held the instrument did not falter till it was loosened from the socket, and held up to the view of the relieved and gratified multitude present. It was an upper tooth of the left jaw. A burst of applause followed the result of the experiment, during which not a muscle of the patient moved, nor was the slightest indication of pain on her part manifested. It was triumphantly satisfactory. Such was the statement of those in immediate contact with the lady — such the undivided testimony of the audience. But Mr. Sunderland announced that he did not consider the experiment finished until the lady was restored again to the conscious state. After this was effected, he asked the lady if she was aware of any thing particular having transpired? She answered, that she

was not. He asked her if she would now have her tooth drawn? She said she would. He then requested her to point out the affected tooth to the dentist at her side, that he might know which one to extract. She put her finger to the gum, but the tooth was gone. What had transpired before the audience flashed upon her mind in an instant, and though she must have felt gratified, she was also, for a moment, disconcerted. The sceptics on the platform were called upon to give their opinions. One of them stated candidly that his disbelief in Pathetism had been entirely dispelled. Such is the answer, we believe, of all candid minds who have carefully attended the lectures of Mr. Sunderland, whatever may have been their previous prejudices. — *Philadelphia Galaxy. March* 6, 1847.

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